A FORME OF CATECHIZING,

set downe by Questions and Answers.

Wherein, the principall grounds of Christian Religion are deliuered.

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1. *Concerning God.*
2. *Concerning Man, his creation, fall, and state of corruption.*
3. *Concerning mans deliuerance by Christ.*
4. *Concerning the meanes of being partakers of Christ and his benefits.*
5. *Concerning the meanes of obtayning faith, and the good things that follow faith.*
6. *Concerning the estate of man in death, after death, particular iudgment, and the last and generall iudgement.*

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The Preface to the Catechisme.

HE chiefest thing a man or woman should desire and seek after, is, how to liue and dye comfortably: and after death, how to remaine blessed for euer.

Now this can neuer be attayned, vnlesse a man know God aright, and haue a right knowledge of Iesus Christ, whom he hath sent. Ioh: 17. 3.

The way to true comfort and blessednes both in this life and for euer, is, to know God to be our Father in Christ by the reuelation of his spirit, according to his word. And this knowledge is not in vs by nature, and one speciall meanes to attaine vnto it is instruction in the grounds of Religion.

I will draw that I purpose to deliuer

in this kinde of exercise, to certaine generall heads and grounds of Christian Religion, needfull to be knowne and beleeued of all Christians, and handle these grounds by way of Question and Answer, that they may the better be conceiued.

Now then, the first ground, and principle of Religion, I purpose to handle, shall be concerning God, what wee are to conceiue and beleeue concerning God.

A Forme of Catechizing, set downe by *Questions and Answers*; Wherein the principall grounds of Christian Religion are deliuered.

Question.

WHat is God?

A. God is a spirit, or spirituall substance, most wise, most holy, eternall and infinite. Joh: 4.24.

Q. How are we perswaded that there is such a God?

A. Besides the euidence and testimonie of Scripture, by these reasons.

1. By the creating and making of the world and all things in it: and especially the soule of man. Rom: 1.28.

2. Secondly, by the works of Gods prouidence, and chiefly his fearefull punishments, on monstrous and notorious sinners in this life. Zachar. 12.1. Psal. 9. 16. Psal. 58. 10.

3. Thirdly, by common consent of all

Nations, who rather worship any God or gods, than none at all.

Object. *Ephes.* 2. 12. The Gentiles were without God in the world.

Answ. *The meaning is, they were without the true God.*

4. Fourthly, by the accusation & terrors of conscience: a man that commits any sinne in secret, his conscience naturally checking him, accusing and terrifying him for the sinne, and as it were drawing him before a iudgement seat.

Rom. 2. 15.
Isai: 33. 14.

Q. How many Gods be there?

A. Onely one and no more.

Deut. 6. 4.
1. Tim. 2. 5.
1. Cor. 8. 6.

Object. *Psalm.* 82. 1. God standeth in the assembly of Gods.

Answ. *The word is there taken for Iudges and Magistrates, because they stand in Gods place or roome.*

Q. How is this one God to be conceiued of vs?

A. Not by framing any image of him in our mindes: neither can we conceiue him in his glorious nature, but we are to conceiue God, as he hath reuealed himselfe in his word, by his properties and works.

Deut: 4. 16.
Iudg: 13. 18.
1. Tim. 6. 16.

Q. What

Q. What be the chiefe properties of God?

A. First, he is most wise, Iob 12. 13. Rom. 16. 27. 1. *Propertie of God.*

Q. What is that wisdom of God?

A. It is that by which God doth distinctly and perfectly know himselfe, and all other things aright: and knoweth the nature, reason, and causes of all things.

Q. What is the second propertie of God?

A. He is most holy, Isai: 6. 3.

Q. What is that holinesse of God?

A. It is a most absolute & perfect puritie of all Gods properties and attributes: and it appeares in that he is most iust, and mercifull vnto his creatures. Exod. 20. 5. 6.

Q. What is the third propertie of God?

A. He is eternall, Isaiah 41. 4. Reuel. 1. 4. And that euery way, without beginning or end of daies. Angells and the Soules of men be eternall, but not euery way, though they shall neuer die, yet had they a beginning, and they are eternall not absolutely but by participation.

Q. What is the fourth propertie of God?

A. He is infinite.

Q. How many waies is God infinite?

A. Two

A. Two waies: First, in presence. Secondly, in power.

Psal. 139.7. 1. King. 8.27. Jer. 23.24. Deut. 10.17. In presence. He being present in all places filling heauen and earth.

In power. He being able to do whatsoeuer he will. Psal. 115. 3.

Ob. God cannot lie, Tit. 1. 2. or deny himselfe, 2. Tim. 2. 13. therefore he cannot do all things.

Ans. *To lie or to denie himselfe are works of impotency and weaknes, and not of power, and therefore cannot befall God.*

For works of impotencie, or things contrary to the nature of God, as to destroy himselfe, or not beget his Sonne from all eternitie. Or things that imply contradiction: as to make a truth false, or that which is not, to be, at the same time, cannot befall God.

Q. How many wayes is Gods power taken or distinguished?

A. Two wayes, it is either absolute or actuall.

Q. What is his absolute power?

Math. 3. 9. Phil. 3. 21. A. That by which he is able to doe more then either he doth, or will do.

Q. What is his actuall power?

Psal. 135. 6. A. That by which hee causeth all things

things to bee which he willeth, and doth whatsoeuer he will.

Q. What are the workes of God by which we are to conceiue him?

A. They are two, creation and preseruation.

Q. How are we to conceiue of God in respect of creation?

A. That he is the most mighty Creator of the world, and of euery thing that hath a being in the world. Ier. 10. 12. Acts 4. 24.

Ob. There bee many euils and hurtfull things in the world, as venemous and poisonfull beasts, hearbes, and such like, yea, euill spirits, the Diuell and his Angels, did God create them?

A. *Yes, God did create all these things, but wee must vnderstand, that God made not poysonfull creatures so at the first, but they became so by the fall of man. Hurtfull and poysonfull creatures which now are for the correction and punishment of man for sinne, should not haue beene so, if man had not fallen.* Gen. 1. 20. 25.

Againe, *God made the Deuill and euill spirits, at the first very good and glorious spirits, but they willingly and of their owne accord, fell from that puritie in which they were created,* Iude. 6.

and

and so their being is from the will of God, but their being euill is from their owne wils.

Q. Did God make sinne, sickenesses, diseases and death, or no?

A. No: these bee no creatures of God, we finde not the making of these in the first creation of all things. Sin is no Creature of God, but the destruction of Gods Image, which is a Creature: and sicknesses, diseases, and death came into the world by sinne, and follow sinne. And though they come from God as corrections, exercises or punishments: yet are they no Creatures, as things that haue a being in the world, but rather as destructions of such things as haue being.

Rom. 5 12.
1. Sam. 2. 6.

Q. What is the worke of creation?

A. It is the making of all things in their seuerall kindes, of nothing, by the mighty power of God in the first six daies of the world.

Gen. 1.
Heb. 11. 3.

Ob. Man was made of the dust of the earth, fishes of the water, beasts and foules of the earth, woman of man: How then did God make all things of nothing?

Gen. 2. 19.

A. *God made the first matter of all things of nothing, & then of that matter were all things formed.*

Q. What

Q. What is the second work by which we are to conceiue God in our mindes?

A. The preseruation of all things created by his special prouidence, we are to conceiue him in our mindes, as the most wise and mighty Preseruer of all things created. 1. Pet. 3. 19. God is a faithfull Creator, he did not onely make heauen and earth and all things in them, and so leaue them; but he by his wise prouidence and mighty power doth preserue and gouerne the same.

Q. What is that worke of preseruation of all things?

A. It is the hand and power of God, continually exercised in sustaining and disposing of all things created. Psal. 119 91. Ioh. 5. 17.

Q. How doth God sustaine all things created?

A. Hee vpholdeth them all in their being by his mighty word. Heb. 1. 3.

Q. How doth God dispose of all things created?

A. Hee guideth and employeth them to good ends and vses, yea, euen the least things, as the flie, the gnat, and such like: so that nothing comes to passe by chance, Mat. 10 29. 30. Prou. 16. 33.

chance, not so much as a little sparrow hoppeth or falleth on the ground without the prouidence & disposing hand of God.

Q. How know you that God ordereth and gouerneth all things by his most wise and mighty power, and by his speciall prouidence?

A. Besides the euidence of Scripture, by experience, we see that meat and drinke being voyd of life, yet preserue the life of man: cloathing being voyd of heat, yet it keeps the body warme, which could not bee but by the speciall prouidence of God giuing vertue to them.

Leuit. 26. 26.
Matth. 4. 4.

Q. What are wee further to conceiue and beleeue concerning God?

A. That in one simple and vndiuided God-head, in one diuine essence there be three distinct persons, the Father, the Son, and the Holy Ghost, and that these three persons are equall in eternity and glory, that they are alike eternall, none of the three persons being afore or after another in time, and that they are equall in all things that belong to the nature of God.

Q. How is the Trinity of persons proued?

A. By

trinity proved

A. By these places of Scripture, Mat. 3. 16. 17. cap. 28. vers. 19. 2. Cor. 13. 13. 1: Ioh. 5. 7. There bee three which beare record in heauen, the Father, the Word, and the Spirit, and these three are one. In that he saith three, he noteth the distinction of the persons: and in saying one, he sheweth the vnity of the essence, that in one vndiuided God-head there bee three distinct persons.

Q. What is the Father?

A. In respect of order hee is the first person in the God-head without beginning, being of himselfe and from none other, and giuing personall being to his Sonne. Psal. 2. 7. Ioh. 5. 26.

Q. What is the Son?

A. Hee is the second person in the God-head, hauing personall being from the Father, of whom he is begotten from all eternity. Ioh. 3. 16. Ioh. 5. 26. Prou. 8. 22. to 32. verse.

Q. What is the Holy Ghost?

A. He is the third person in the God-head, hauing personall being from the Father and the Son: he proceeding from them both from all eternity. He is called the spirit of Christ: whence wee gather Ioh. 15. 26. Rom. 8. 9. Gal. 4. 6.

ther and that truely, that hee proceedeth no lesse from the Sonne, then from the Father.

Q. Are these three persons three seuerall Gods, as three persons amongst men, are three seuerall men?

A. No: The three persons are but one God. Because the diuine essence is infinite, and admits no diuision: and the whole diuine essence is in euery one of the persons; which are not seuered, but onely distinguished one from another.

Reason.

Q. How are wee to conceiue the three persons in the Godhead distinct one from another?

A. Two waies.

1. First, in the manner of personall being which ech person hath proper to himselfe. As that.

The Father is the person which begets; the Sonne the person who is begotten of the Father; & the Holy Ghost the person, who proceedes from the Father and the Sonne.

2. Secondly, in the manner of working in the creatures. For the Scriptures ascribes.

To

To the Father the beginning of working. Ioh. 5. 17. 19.

To the Sonne, wisdome and counsell, and the dispensation of the worke, Ioh. 1. 3. All things were made by it (that is) the Word, the second person in the God-head. Heb. 1. 2. By whom also he made the worlds. Hence he is called Wisdome, *Prou.* 8. 22.

To the Holy Ghost, vertue, and power, and efficacy of operation. In a word, God the Father, in the Son, by the holy Ghost worketh all things. This doctrine is beyond all reach and vnderstanding of man, yet to bee beléeued as that which God hath reuealed in his word, for our saluation which cannot stand without it. Iob 26. 13. 1. Cor. 12. 11.

The second generall Principle shall bee concerning Man, what wee are to conceiue and beleeue touching man, and our selues in particular. 2. Principle of Man.

Q. Of all visible Creatures which is the heifest?

A. Man: for in man aboue all other

Prou. 8. 31. Psa. 8. 5. 6. 7. 8. visible Creatures the Lord sets forth the glory of his wisedome, power and goodnesse.

Q. What was the state and condition of man at the first, in his first creation.

A. It was an holy & an happy condition, a state of innocency & a state of life.

Q. Wherein stood that holy condition of man?

A. In that hee was free from sinne, and created after Gods owne image and likenesse.

Gen. 1. 26. 27 Gen. 5. 1.

Q. What was that image of GOD in which man was created at the first?

A. It was a conformity of man to God, euen a conformity of all the powers of the soule of man to the will of God, standing in wisedome and holinesse.

Colos. 3. 10. Ephes. 4. 24.

Q. What was that wisdome that was in man at the first?

A. A perfect knowledge of God his Creator, and of his will to bee obeyed: and of his wisedome and will touching the particular Creatures. For Adam named them according to their natures.

Q. What was that holinesse that was in man at the first.

A. It

A. It was a conformity of the will and affections and the whole disposition of man in body and soule, to the will of God his Creator.

Q. Wherein stood that happie condition of man in his first creation?

A. In three things.

First, In a blessed communion which man had with the true God, with whom he had daily, and as it were familiar conuersation: and God did many waies reueale himselfe and his glory to him, and this is apparant by Gods familiar conference with Adam. 1. Gen. 1. 29.

Secondly, In dominion ouer the creatures, an example whereof wee haue in Gen. 2. 19. when all creatures presented themselues before him to receiue their names from him. 2. Gen. 1. 28. Gen. 2. 19.

Thirdly, In a body endued with beauty, strength and immortality, and that his body was immortall, there is no question seeing death came in by sin. 3. Gen. 2. 25. Rom. 5. 12.

Q. What employment had man in his first state?

A. Twofold, particular and outward, to till and dresse the garden. And generall Gen. 2. 15.

Isa.43.7. rall and spirituall, to worship and serue God his Creator: to which he was fitted of God with freedome of will and ability for perfect obedience, hauing the morall law written in his heart by nature.

Q. How doth that appeare?

A. By two things.

First, by the effect of the law in his heart, for man hauing sinned, the guilt of his conscience forced him to hid himselfe
Gen.3.8. from Gods presence.

Secondly, by the remainders of the Law of God in all mankinde, who ha-
Rom.2.14.15 uing not the Law of God, are a law vnto themselues.

Q. Did man continue in that state in which he was created?

A. No: he left it and fell from righte-
Gen.3.6. ousnesse to sinne.

Q. How was it that man lost his first state and fell from righteousnesse to sinne?

A. God suffering Sathan to tempt him, and leauing him to the liberty and mutability of his owne will: he fell into sinne, eating of the forbidden fruit: hence Sathan is called by Christ, a murtherer
Gen.3.1. &c. Iob.3.44. from the beginning.

Q. How

Q. How did Sathan tempt man?

A. He vsed the Serpent a subtil beast as his instrument, and spake out of him, first to the woman, and after by her to the man, pretending greater loue to them, and greater care of their good then was in God. Gen.3.1.3.4.5 2.Cor. 11.3.

Q. How did man and woman our first parents yeeld to temptation, being created good?

A. Being left of God to the libertie and mutability of their owne will, they voluntarily enclined to that euill whereunto they were tempted. Gen.3.6. Eccles.7.31.

Q. What is the state of man, being fallen from his first estate in which hee was created?

A. It is a state of corruption and misery.

Q. What is that state of corruption following the fall of man?

A. It is the losse of the image of God in which man was created at the first, and the image of Sathan succéeding in the place or roome of it, so that man in that state can doe nothing but sinne, and this the Scripture cals the image of Adam. Gen.5.3. Ephes.4.22. Ioh.3.6.

The olde man. The flesh. And in a word, it is the state of sinne.

Q. What is sinne?

A. Sinne is any swaruing from the Law of God, though it be but in the least want of that which the Law requireth.

1.Ioh.3.4. Rom.7.7. Gal.3.10.

Q. How many sorts of sins be there?

A. Two, originall and actuall. Sin is either the corrupion of nature, or the euill actions that proceed from thence, as the fruits of it.

Q. What is the corruption of nature?

Rom.7.7. Iam.1.14.

A. It is that corruption that is deriued from our first parents by naturall generation, called lust or concupiscence.

Q. Wherin standeth that corruption?

A. In two things.

Rom.7.18.

First, in an vtter disability and enmity to that which is good.

Rom.8.7.

Rom.7.14.

Secondly, in a proanesse to all manner of euill.

Q. In whom is that corruption of nature found?

A. In all men and women none excepted, discending from Adam by naturall generation.

Rom.3.23. Gal.3.22.

Q. How is it, that all men and women are

are defiled with the corruption of nature?

A. Through the infidelity and disobedience of our first Parents in eating the forbidden fruit, all men being guilty of that sinne. Rom.5.12.18. 19.

Q. How are all men guilty of that sin?

A. First, because they were in the loynes of our first Parents, from whom they should by course of nature descend. Heb.7.9.10.

Secondly, because our first Parents were by Gods appoyntment, to stand or fall, not as singular persons onely, but also as heads and rootes of man-kind, and as publike persons representing al mankinde. As wee see Noblemen and great men by treason doe not onely hurt themselues, but staine their bloud also. Rom.5.19. 1.Cor.15.22.

Q. How then is all mankinde in the state of sinne since the fall?

A. Thus; euery one naturally descending of Adam is guilty of Adams sinne, it being imputed to him, and is also conceiued and borne in originall corruption, and is by nature dead in sinne, and hath in him the seed of all sinnes. Rom. 5.19. Psalm. 51.5. Ephes. 2.1.

Is. Is originall corruption found in all and euery man equally?

A. Yes, it is: for that which is borne
Ioh.3.6. by naturall generation is nothing but corruption; Originall sinne is not in some men more, and in some men lesse, but it is in euery man equally, as all men doe equally from Adam participate the
Ephes.2.3. nature of man, and are equally the children of wrath.

Q. Doth this corruption of nature breake forth and shew it selfe equally and alike in all naturall men?

A. No: it doth not, though originall corruption be found equally and alike in all men naturally, and all men haue in their corrupt nature the seedes of euerie sinne, yet doth God for the good of human society, limit mans corruption, and re-
Rom.13.3.4.4 straine many from notorious crimes, by their naturall temper, by feare of shame and punishment, desire of honour and reward; and such like.

Q. In what part of man is this corruption of nature found?

Gen.6.5. *A.* In the whole man, both in bodie
1.Thess.5.23. and soule, and in euery part and member of the body, aud in all the powers and faculties of the soule.

Now

Now there being many powers and faculties of the soule, as the minde, conscience, will and affections, the next Question is,

What is the naturall corruption of the minde of man?

A. It is both the dulnesse and the blindnesse of the minde concerning heauenly things, whereby the minde is altogether ignorant of spirituall things, concerning the true worship of God, and eternall happinesse: and is of it selfe vtterly vnable to conceiue them. 1 Cor. 2. 14. 2 Cor: 3. 5. Ephes. 4. 18.

And it is also the readinesse and fitnes of the minde to conceiue euill things, whereby the minde is caried to error and vaine imaginations. Rom. 1. 30. Ephes. 4. 17. Isaiah 5. 20. & 44. 20.

Q. What is the naturall corruption of the conscience of man?

A. It is the impurenesse of the conscience. Tit: 1. 15.

Q. Wherein stands that impurenesse of the naturall conscience of man?

A. In two things: either in want of remorse, in a benummednes and vnfeelingnesse of the conscience in respect of sinne, the conscience being benummed Ephes. 4. 19.

with

with sinne: or in the stirring of the conscience, the conscience sensibly either accusing or excusing.

Q. How is the stirring of the conscience impure in the sensible accusation of it?

A. Two waies: first, in accusing for well-doing, as sometimes the naturall conscience doth; this we may see in superstitious Idolaters. Secondly, in accusing for sinne, and continually turmoyling and terrifying a man for sinne, and giuing him no rest, no ease, nor peace at all.

Col: 2.21.22.

Isai: 29. 23.

Isa. 57.20.21.

Q. How is the stirring conscience impure in excusing sensibly?

A. Two waies likewise: first in excusing when it should rather accuse, as when a man liues a ciuill honest life, free from grosse sinnes, as murther, adulterie, and such like, and serues God outwardly, then excusing him and falsly telling him, that he is iust before the iudgment Seat of God, and this excusing conscience is found in most men.

Mar. 10. 19. 20.

Secondly, excusing for doing that which is euill: as when men thinke they doe

Ioh. 16. 2.

doe God good seruice, in excommunicating and killing the seruants of God: or as the Papists doe, for saying ouer so many Creeds, so many Ave Maries, so many Pater nosters, and such like, thinke they shall be heard for their vaine repetitions and babling in prayer. Math: 6. 7.

Q. What is the naturall corruption of the will of man?

A. It is both the impotencie of the will, whereby the will is vtterly vnable of it selfe to will or lust after that which is truly good. And it is also the repugnancie and rebellion of the will, whereby it is altogether auerse and striuing against that which is truly good, and willing only that which is euill continually. Philip. 2. 13. Ioh: 6. 44. Gen: 6. 5. Iob 15. 16.

Q. What is the naturall corruption of the affections of man, as of loue, ioy, hope, desire, and such like?

A. It is the disorder of them, whereby they eschew that which is good, and pursue and follow after that which is euill. Iam: 4. 1. 1 King: 21. 4. & 22. 8.

Q. What is the naturall corruption of the parts and members of the body?

A. It is both a fitnes in them, as porters

Mat:5,28,29, 30. Isai:59.7. Ier: 9.3. Rom: 3.13.

ters to let sinne in, and to conuey it to the soule from outward obiects and occasions; and a fitnes in them, as instruments to execute sin and to practise it.

Thus we haue heard what the corruption of nature is: the next Question is,

What is actuall sinne?

Iam: 1. 15. Mat: 15.19:

A. It is a fruit of originall corruption, and it is a particular and actuall breach of Gods law.

Q. How is actuall sin distinguished?

A. Into inward and outward. It is either in the inward faculties of the soule, as the minde, or will and affections: or in the outward members of the body.

Q. What is the actuall sinne of the minde?

Gen: 6. 5. Pro: 6. 18. Ioh: 13. 2. 1 Chro: 21.1. Act: 5. 3.

A. It is the euill thought or intent of the minde, which comes either by the conceiuing of the minde it selfe, or by Satans suggestion.

Q. What is the actuall sin of the will and affections?

Gal: 5.17.24.

A. It is euery motion, lust, and desire, stirring in the heart contrary to Gods law.

Q. What

Q. What is outward actuall sinne in the outward members of the body?

A. It is that which is committed by the members of the body, concurring with the faculties of the soule, as by hands, eyes, eares, tongue, feete, &c. yea sometimes by the whole body. 1 Cor: 6. 18. 1 Thess. 4. 4.

Q. How is actuall sin effected?

A. Two waies: either by omission or commission: it is effected either by omitting that which ought to be done, or by committing that euill that is forbidden & ought not to be done, whether it be inwardly in minde, will or affection, or outwardly in word or deede. Isai: 3. 8.

Q. What be the differences of sinne actually committed?

A. They are many: but especially these.

First, a partaking with others in sin, by consent, approbation, counsell, presence, enticement, or the like. Mar: 6. 24. Act. 22. 20. Rom: 1. 31. 1 Tim: 5. 22.

Secondly, a sinning ignorantly, or of a conscience misinformed [d]. d Psal: 19. 12. 1 Cor. 8. 7. 1 Tim: 1. 13.

Thirdly, a sinning of knowledge through infirmitie [e]. e Rom. 7. 19.

Fourthly, a sinning presumptuously Psal: 19. 13. Psal. 50. 17.

upon

Eccles. 8.11. vpon knowledge.

Fiftly, a sinning vpon knowledge obstinately and on set malice against God: and to this belongs the sinne against the Holy Ghost.

Heb: 6.6. & 10.28,29.

Hitherto of the state of corruption following the fall of man: Now followes the state of miserie.

Q. What is the state of miserie following the fall of man?

A. It is a continuall subiection to the curse of God, whereby man by the iust sentence of God, is continually subiect and lyable to Gods curse for sinne, and that in this life, in the end of this life, and after this life is ended: and this was signified by expelling our first Parents out of Paradise after the fall.

Gen. 2.17. Deut. 27.26. Galat. 3.10.

Gen. 3.13.

Q. Wherein is man for sinne subiect and lyable to the curse of God in this life?

A. In his body and outward estate, in his soule, and in the whole man.

Q. What is the curse of God due to man, and wherevnto he is subiect in his body and outward estate?

A. It is all manner of outward griefe, anguish,

Deut. 28.21, 22.

anguish, veration, trouble and want, as sicknes, diseases, aches, paines, shame, seruitude, penurie, and such like; yea blessings and good things cursed to him, and turned to snares. Malac: 2. 2. Psal: 69. 22.

Q. What is the curse of God due to man, and wherevnto he is subiect in his soule?

A. It is all manner of inward disorder, trouble, griefe and want in the faculties of his soule, as blindnesse of minde, hardnes of heart, horror of conscience, madnes, astonishment of heart, and such like. Rom: 1. 28. Deut. 28. 28. Leuit: 26. 36.

Q. What is the curse of God due vnto man, and wherevnto the whole man is subiect?

A. It is a bondage vnder Satan, whereby man is subiect to the regiment of Satan, and Satan is his Lord and Master: hence Satan is called the God of this world; and the Prince that ruleth in the ayre, and the spirit that worketh in the children of disobedience. 2 Cor: 4. 4. Ephes: 2. 2. 2 Tim: 2. 26.

Q. How shall a man know that he is thus in bondage vnder Satan?

A. If he take delight in the euill motions

tions Satan puts into his heart, and doe yéeld to them with pleasure, expressing them in his life and conuersation.

Ioh: 8. 44.
1 Ioh: 3. 5.

Q. What is the curse of God wherunto a man is subiect in the end of this life?

A. It is the power of corporall death, the death of the body, whereby the soule is seuered from the body.

Rom: 5. 12.
Gen: 2. 17.

Q. What is the curse of God due vnto man, and wherevnto he is subiect after this life is ended?

A. It is eternall death of body and soule in the fire of hell, called the second death, which is a finall separation from the comfortable presence of God, the Father, Sonne, and Holy Ghost, and a sense and féeling of Gods wrath in that separation.

Mat: 7. 23.
Mat: 25. 41.
2 Thess. 1. 9.
Reuel. 20. 6.

The third Principle, touching Mans deliuerance from that damnable estate.

3. *Principle.*

Q. What meanes of deliuerance is there, whereby a man may scape this damnable estate?

A. God of his infinite mercy hath giuen a Sauiour and Deliuerer to mankinde.

Q. When

Q. When was that Sauiour and deliuerer giuen to Man?

A. He was set apart to that office in Gods decree from euerlasting, from all eternitie, but promised and propounded immediately after the fall in Paradise, and manifested and exhibited in the fulnes of time. Heb. 5. 5. Ephes. 1. 4. Gen. 3. 15. Galat. 4. 4. 1. Tim: 2. 6.

Q. Who is that Sauiour and deliuerer giuen to man?

A. Iesus Christ. Mat: 1. 21. Act. 4. 12.

Q. What is Iesus Christ?

A. The eternall Sonne of God made man like to vs in all things, sin only excepted, and so God and man in one person. Matth. 1. 23. Ioh. 1. 14. Rom: 9. 5. Isai: 9. 6.

Q. How proue you that Iesus Christ is GOD?

A. Besides the plentifull testimonie of Scripture, it is cleare by his many miracles, by his knowing the hearts of men, and especially by raising of himself from the dead, Rom: 1. 4. together with the continuance of his gospell from time to time, not by carnall meanes, nor by humane power or policie, but only by the power

Reuel. 12, 11. of his spirit, and patient suffering of his Saints.

Q. How proue you that Iesus Christ was very man like to vs in all things, sinne only excepted?

A. Besides the testimonie of Scripture, it is cleare by many experiments, especially by his partaking of humane infirmities common to mans nature; as to be hungry, thirstie, weary, sad, sorrowfull, angry, ignorant of some things, & such like, and by his suffering of death.

Q. How could Christ be very man, and yet be without sinne?

A. Because he was not begotten after the ordinarie course of nature, by naturall generation, but as man he was formed of the only substance of the Virgin Mary his mother, and that substance
Luk. 1. 34. 35. was sanctified in the conception, that is, seuered from all staine of sinne, by the power of the Holy Ghost.

Q. Wherefore was it needfull that Christ should be man?

A. For two reasons: First, that hée
Heb. 2. 14. Philip. 2. 7, 8. might die and suffer the punishment due to sin, which the Godhead could not do.

Secondly,

Secondly, that he might appease Gods wrath in the same nature, wherein God was offended. Rom. 8. 3. 1. Pet. 2. 24.

Q. Wherefore was it needfull that Christ should be God also?

A. For two reasons likewise.

First, that he might vphold his manhood in suffering, and vanquish death.

Secondly, that the doings and sufferings of his manhood might be of infinite worth and vertue. hence the Church is said to be purchased by the blood of God. Heb. 9. 14. Act: 20. 28.

Q. What are we further to know and beleeue touching Christ his being God and Man?

A. Two things:

First, the distinction of his two natures. and

Secondly, the vnion of them.

That his two natures are distinct one from another, and that they are also vnited and make but one person.

Q. What are we to know and beleeue touching the distinction of the two natures in Christ, his Godhead and his manhood?

A. That there is a reall distinction of

Mat: 26.39. Ioh:10.17.18 Act: 3.21. 2 Cor: 13.4. those two natures, without any mixture of the one with the other, and without any conuersion or turning of the one into the other, and that the essentiall properties and actions of both natures remaine distinct one from another.

Q. What are we to know and beleeue touching the vnion of Christ his two natures, his Godhead and his manhood?

A. That they are vnited by personall vnion, that the Godhead and manhood in Christ make but one person.

Q. What is that personall vnion?

A. It is the assuming of the humane nature into the person of the Sonne of God, so as the manhood being not a person in it selfe, is receiued into vnitie of person with the second person in Trinitie, and doth wholy and only subsist in the same: this is a mysterie of godlinesse so called. 1.Tim: 3.16.

Ioh: 1.14. Heb: 2.16.

Hitherto of the person of Christ, now come we to the office.

Q. What is the office of Iesus Christ being God and man in one person?

A. It is his Mediatorship to be the only

only Mediator betwéene God and man, to ratifie and confirme the couenant of grace, and to make perfect reconciliation betwéene God and man, being parties infinitely and euery way disagréeing. Isai: 42.6. & 49. 8. 1 Tim: 2. 5. Heb. 9. 15.

Q. How was Iesus Christ fitted for the accomplishment of that office?

A. He was annoynted of his Father, and so made fit for the perfect accomplishment of it: hence he is called (Christ) which signifieth annoynted, & this was figured and shadowed out in the annoynting of Prophets, Priests, and Kings in the time of the old Testament.

Q. Was Christ annoynted with visible and materiall oyle as they were?

A. No: but with the graces and gifts of the Holy Ghost, and that most fully and without measure. Ioh: 3. 34. Act: 10. 38. Heb. 1. 9.

Q. What be the seuerall functions and offices of Christ as he is Mediator?

A. They are thrée:

namely his { Prophetically, Priestly, and Kingly } office.

Christ was annoynted of his Father to

be the onely Prophet, Priest and King of his Church.

Q. What is the propheticall office of Christ?

A. It is the office of reuealing the will of God, and the meanes of saluation to his Church in all ages, Christ hauing beene, now being, and euer shall be the only Teacher of his Church.

Isa: 61.1. Math: 17.5. Ioh: 1.18. Mat: 23.8,10.

Q. How did Christ performe this office, and how doth he now performe it?

A. Two waies.

First outwardly, by the ministery of his word, as before his incarnation, by the Prophets and Teachers of the old Testament.

Math. 23.37. 1. Pet: 3.19. 2. Pet. 1.21.

And in the daies of his flesh in his own person. And since his ascension by his Apostles and Ministers called and fitted by him to that purpose.

Heb. 2.3. 2 Cor. 5.19. 20. Eph. 4.11.12.

Secondly, inwardly, by the operation and teaching of his Holy Spirit.

Luk. 24.45. Act. 16.14. 1. Cor. 3.6,7.

Q. What is the priestly office of Christ?

A. It is that whereby Christ hath and doth reconcile God to his elect, he performing all those things to God, for them, whereby they may come to eternall life.

Heb 5.9. Heb. 7.24,25.

Q. Wherein

Q. Wherein standeth the performance of the office of Christ his Priesthood?

A. In doing three things for Gods chosen.

Q. What is the first of those?

A. It is the fulfilling of the law of God, and performing perfect righteousnes for them. 1 Cor. 1. 30.

Q. Wherein stood that perfect righteousnes of Christ?

A. In two things.

First, In the puritie of his humane nature, he being conceiued and borne pure and holy, void of all sinne. and 1.

Secondly, In the obedience of his whole life, he doing all that the law required of him for Gods chosen. 2. 1 Pet. 2. 22. 28 Rom. 8. 3, 4.

Q. What is the second thing?

A. It is the offering of himselfe vnto God his Father a sacrifice holy & without spot, thereby appeasing his wrath for all their sinnes. Ioh: 1. 29. 1 Cor. 5. 7. Heb. 9. 14. 26.

Q. How was Christ offered in sacrifice?

A. As he was man consisting of body and soule. Isa: 53 10. Heb. 10. 10.

Q. How often did Christ sacrifice himselfe?

A. Onely once and no more. Heb. 9. 28. Heb. 10. 12. 14.

Q. What manner of death did Christ suffer, when he sacrificed himselfe?

A. A death on the Crosse, an accursed death, whereby his soule was not only seuered from his body, but he felt also the extreame horror & most bitter pangs of hell in his soule.

Luk: 22 44. Ioh: 12.27. Gal. 3. 13.

Q. What is the third thing?

A. It is Christ his entring into heauen and there appearing before his Father, continually making intercession for all the faithfull.

Rom: 8 34. 1. Ioh. 2. 1.

Q. After what manner doth Christ make intercession in heauen for the faithfull?

A. Not by prostrating himselfe and vttering words to his Father, by putting vp a prayer or supplication to his Father: but by presenting himselfe and the sacrifice of himselfe once offered vpon the Crosse, and the infinite and invaluable merit of that sacrifice before the eyes of his Father, willing as he is God and man, and desiring as he is man that his Father would accept of his perfect satis-

Heb. 9. 24. Ioh: 17. 24.

satisfaction: for all that are giuen vnto him.

Q. What is the fruite and benefit of Christ his intercession?

A. It is this: it keepes euery true beleeuer in the state of grace, and in the fauour of God continually, and it makes their weake prayers, and imperfect Obedience acceptable and pleasing to God by a speciall and continuall application of the merit of his death and obedience to them. 1. Ioh. 2. 2. 1. Pet. 2. 5.

1. Ioh. 2. 2.
1. Pet. 2. 5.

Q. What is the Kingly office of Christ?

A. It is that, whereby Christ exerciseth the power giuen him of his Father ouer all things, distributing his gifts, and disposing of all things for the good of Gods chosen.

Psa. 130. 1. 2. 3
Ier. 23. 5. 6.
Matth. 28. 18.

Q. Wherein stands the performance of Christ his Kingly office?

A. In two things.

First, in the spirituall gouernment of his Church.

Secondly, in the destruction of his and their enemies.

Q. Wherein stands the spirituall gouernment of his Church?

A. Partly

Ephes.4.12. Coloss. 1. 13. A. Partly in collecting and gathering his Church and the members of it, out of the world, and from vnder the tyrannie of the Diuell, Sinne and Death. And partly, in keeping it, being collected and gathered in the way vnto life euerlasting.

Isa. 9. 7. Ioh. 10.28. Iude epist. 1. verse.

Q. What be the Lawes of Christ his spirituall gouernment by which he gouernes his Church and the members of it?

A. They are two.

First, his word, namely, the doctrine of the Prophets and Apostles, written in the old and new Testament.

Mark. 1.14. Isa. 53.1. Rom. 3.27.

Secondly, the power and operation of his spirit in the hearts of his seruants.

Ierem. 31.33. 1. Cor. 4.20.

Q. How doth Christ destroy the enemies of his Church?

A. By bringing confusion on them in his owne good time.

Luk. 14.27. Psal. 110. 1.

Q. When doth Christ confound his enemies?

A. Partly in this world, Psal. 2. 9. Psal. 110. 5.

Psal. 2.9. and 110.5.

But most fully in the end of this world in the day of iudgement.

1. Cor. 15.25. 2. Thess. 2.8.

Hitherto

Hitherto of the means of deliuerance God hath vouchsafed to man from his miserable condition. Now to the fourth Principle, concerning the vse and application of those meanes. Namely; What we are to know and beleeue concerning our participation of Christ and his benefits, and how we are made partakers of them. 4. Principle.

Q. How is Christ and his benefits auailable to vs?

A. By being made ours. For as other mens riches auaile nothing to helpe vs being in debt vnlesse they become ours: so Christ and his benefits, vnlesse they become ours, profit vs nothing though he be abundantly rich.

Q. How may Christ and his benefits be made ours?

A. If we be mad one with Christ, by the benefit of our vnion with Christ, we are made partakers of Christ and of all his benefits. Ioh.6. 53.56. Philip.3.9.

Q. How are wee vnited to Christ and made

made one with him?

A. As many as are vnited to Christ, are incorporated and made members of that mysticall body whereof Christ is the head, which the Scriptures set forth vnder the similitude of marriage.

Eph.4.15.16. & cap.5.30.

Q. What maner of vnion is it whereby we are made one with Christ?

A. It is a mysticall vnion, our incorporation into Christ and vnion with him is a great mystery.

Ephes 5.32.

Q. How are wee to conceiue of that our mysticall vnion with Christ.

A. Thus: That our mysticall vnion with him is a most néere and reall vnion. That our whole person body and soule are vnited to the body & soule of Christ; so that we are members of his body and of his flesh and bones. And by his flesh we are also ioyned to his God-head, to his diuine nature; For that whereby we haue fellowship with God, ioynes vs to God. Now by the flesh of Christ we haue our fellowship with God.

1.Cor.12.12. Eph.5.30. 1.Cor.6.15. Heb.10.20.

Therfore the flesh of Christ doth ioyne vs to God.

Q. What kinde of vnion is it whereby we

we are ioyned to Chriſt?

A. It is not a corporall vnion by touching, mixture, or the like, but a ſpiritu- 1.Cor. 6.17.
all vnion, 1.Cor.6.17.

Q. What are the meanes by which we are vnited to Chriſt ſpiritually?

A. They are two.

First, the Spirit of Chriſt, one and the ſame Spirit being both in Chriſt and in vs. First in Chriſt and then in vs. 1.Cor. 12.13. 1.Ioh.3.24. and cap 4.13.

Secondly, faith, for faith alſo knits vs to Chriſt, and by faith wee receiue Chriſt and his benefits offered vnto vs. Ioh.1.12.

Q. What is faith?

A. Faith is a ſpeciall gift and grace of God beſtowed on his choſen & wrought in their hearts, by the power of his Spirit, whereby they doe apprehend and apply Chriſt and all his benefits to themſelues particularly. Eph.2.8. Coloſſ.2.12. Tit.1.1. Ioh.1.12. Rom.5.17. Gal.3.27.

Q. How doth a man apply Chriſt to himſelfe ſeeing Chriſt is now in heauen & he heere on earth?

A. The applying of Chriſt is by an inward perſwaſion of the heart, a man being verily and particularly perſwaded by the effectual perſwaſion of Gods Spirit Pſal.35.5.

rit

rit, that his sinnes are forgiuen, and that God is his gracious and merciful Father in Iesus Christ.

Rom.8.16. 1.Cor.2.12.

Q. How shall a man know that he is so perswaded by the perswasion of the Spirit of God?

A. By these two notes especially.

First, if he finde in himselfe a loue to God because of Gods loue to him, and that he loues God, because God hath loued him first.

1.Ioh.4.19.

Secondly if he finde himselfe inwardly rebuked for euery known sinne, and that he giues himselfe no liberty to continue in any knowen sinne.

Ioh.16.8.

Q. How are Gods chosen brought truely to beleeue in Christ?

A. God doth first prepare their harts, that they may be fit to receiue faith; and then he worketh faith in them.

Q. How doth God make their hearts fit to receiue faith?

A. By mollifying, softning, and bruising of their hearts.

Ezech.11.19. Hos.6.1.

Q. How is the heart of man mollified and softned?

A. By being humbled and cast downe.

Q. How

Q. How doth God humble and caſt downe the heart.

A. By working in man a knowledge and ſight of his ſinnes both originall and actuall and a true ſorrow for them.

Q. How comes a man to haue a knowledge and ſight of his ſinnes?

A. By the morall law of God, Rom. 3. 20. and Rom. 7.7.

Q. What is the morall law of God.

A. It is that law that was firſt written in the heart of Adam in the time of his innocency, and ſince that; in tables of ſtone in the daies of Moſes, and ſo publiſhed and committed to the Church for all ages, commonly called the decalogue or ten commandements. Exod. 34.28. Deut. 4.13. & chap. 10.4.

Q. Where finde we the morall Law of God publiſhed and ſet downe?

A. The ſumme of it (namely) the ten Commandements we finde written Exo. 20 from the 3. verſe at the beginning of it, to the end of the 17. verſe, but expounded in many places of Scripture. For ſo often as the Prophets and Apoſtles entreat of vertues and vices, they bee the true Interpreters of the Law, & Chriſt himſelfe

himselfe expounds some of the Commandements, Matth. 5.21.22.

You see now I am come to the Commandements, but I purpose not to stand on them at large; heereafter God willing I will entreat more at large on them, only now I will shew in generall what sinnes a man may find in himselfe by the ten Commandements in order.

Q. What be the sinnes in generall that a man may finde in himselfe by the first Commandement?

1. A. First, his deniall of God, his thinking there is no God at all, Psalm. 14. 1. Psalm. 10 4.

Psal. 14.1.
Psal. 10.4.

2. Secondly, his acknowledging of some thing to be his God, which indeede is not God, setting his affection on it, fearing it, loving it, putting his trust and confidence in it.

Isa. 51. 12.13.
Philip. 3.19.
Ephes. 5.5.
Coloss. 3.5.
Jer. 17.5.

Q. What be the sinnes in generall that a man may finde in himselfe by the second Commandement?

A. First, his worshipping of a false God.

Ezek. 8.10.12 16.
Rom. 1.23.
2. King. 16.10
Coloss. 2.23.

Secondly, his worshipping of the true God

God after a false manner.

Q. What be the sinnes in generall that a man may finde in himselfe by the third Commandement?

A. Euen all those wrongs and indignities that are offered by him to the name and glory of God by abusing his titles, word and workes. Mal. 1.6.12. Math. 4.6. 1.Cor. 10.31.

Q. What be the sinnes in generall that a man may finde in himself by the fourth Commandement?

A. His prophaning of the Sabbath any way, as by doing any thing on that day that ought not to be done: whether it be a worke of his calling, or a worke of the flesh. Isa. 58. 13. Nehe: 13.15.

Or by leauing vndone the workes of the Sabbath, which ought to be done.

Q. What be the sinnes in generall that a man may finde in himselfe by the fifth Commandement?

A. His thinking, speaking, or doing of any thing against the dignitie God hath bestowed on others in respect of age, place, or gifts. Pro: 30. 11. Iude. vers. 8. Rom: 1.30.

Q. What bee the sinnes in generall that a man may finde in himselfe by the

ſixth Commandement?

A. His thinking, willing, ſpeaking or doing any thing that may tend to the hurt or hinderance, either of his owne life or the life of another.

Gen: 9. 5,6.

Q. What be the ſinnes in generall that a man may finde in himſelfe by the 7. Commandement?

A. His thinking, willing, ſpeaking or doing any thing, to the hurt or hinderance either of his owne chaſtitie or the chaſtitie of another.

2 Cor: 7. 1.
1 Theſ. 4. 3,4.

Q. What be the ſinnes in generall that a man may finde in himſelfe by the eight Commandement?

A. His hurting or hindering by any [illegible] way, the wealth or outward [illegible]te either of himſelf or of another.

1 Tim: 5. 8.
2 Pet: 2. 14.
1 Theſſ. 4. 6.

Q. What be the ſinnes in generall that a man may finde in himſelfe by the ninth Commandement?

A. His hurting or hindering of the good name either of himſelfe or of another, by any untrue and vniuſt opinion or report.

Math: 7. 1.
Phil: 4. 8.
1. Cor: 13.

Q. What be the ſinnes in generall that a man may finde in himſelfe by the tenth Commandement?

A. All his euill lusts both originall & actuall, euen all those euill thoughts and motions that are stirring in his heart contrary to charitie & the loue of others, though he giue no liking nor consent to them. Ier.4.14. Math:15.19. Iam:1.14.

Ier: 4.14. Math: 15.19. Iam: 1. 14.

Q. How is a man brought to a true sorrow for his sinnes?

A. By the fearefull and terrible curse of the law of God.

Q. What is the curse of the law?

A. Both temporall iudgment and eternal damnation denounced for the least disobedience and breach but of one commandement of God, though it be [illegible] once in all a mans life, and that [illegible] one thought, without offering an[illegible] of pardon.

Deut: 27. 26. Gal: 3. 10. 2 Cor: 3.7.

Q. What is true sorrow for sinne?

A. A true touch of conscience, or compunction of heart, with a liuely feeling of Gods displeasure for sin, in such sort, as a man, vtterly despaires of saluation in regard of any thing in himselfe, and acknowledgeth that he hath deserued euerlasting confusion.

Luk: 15.21, Ezra 9.6,7. Dan: 9.7,8. Act: 2.37.

Q. When a man is thus brought to a

ſight of his ſinnes, and a true ſorrow for them, and ſo made fit to receiue faith, how doth God worke faith in him?

A. By working certaine inward motions in his heart as the ſeedes of faith, out of which faith breedeth.

Q. What is the firſt of thoſe motions?

A. When a man being humbled, and caſt downe vpon the ſight of his ſins, and with true ſorrow for them, doth feele and acknowledge that he ſtands in great need of Chriſt and Gods mercy in Chriſt. Luk: 1.53. Math: 11.28. Luk. 15.7.

Luk: 1.53. Math. 11.28. Luk. 15.7.

Q. What is the ſecond of thoſe motions?

A. An hungring deſire of that grace that is offered in Chriſt, and a longing to be made partaker of it, as a man hungers and thirſts after meat and drinke.

Math: 5.6. Ioh. 7.37. Reuel. 21.6.

Q. What is the third of thoſe motions?

A. A flying from the ſentence and terror of the Law, and an approching to the throne of grace.

Gal. 3.24. Heb. 4.16.

Q. How doth a man being humbled and ſorrowing for his ſinne, approach to the throne of grace?

A. Two waies: firſt, by an humble con-

confession of his sins before God, particularly, if they be knowne, and generally, if they be vnknowne. Psalm: 32.5. 2 Sam. 12.13. Luk. 15.18.

Secondly, by crauing pardon of his sins with vnspeakable sighes & groanes, and sending vp loude cryes to heauen for Gods mercy in Christ, neuer ceasing so to do till the desire of his hart be granted. Hosea 14.2,3. Rom. 8. 26. Psalm: 51.1.

Q. What followes after these motions?

A. After these motions, God according to his owne gracious promise, imprints in the heart of a poore sinner, by the worke of his holy spirit, a speciall & particular perswasion of his loue toward him in Christ, and that his sins are forgiuen him for Christ his sake, and this speciall and particular perswasion is a true and a liuely faith. Isai. 65. 24. Iob 33. 26. Matth: 7.7. 1 Tim. 1.15. 16.

Q. Is euery true beleeuer, in like measure and degree perswaded of Gods loue towards him in Christ, and of the pardon of his sins?

A. No: there be different degrees and measures of faith. Rom. 1.17. Luk. 17.5.

Q. What is the smallest measure of true faith?

A. It is a perswasion in the heart of

one truly humbled for his sins, that his sins are pardonable, and therefore desireth the pardon of them, and with his heart euen with sighes prayeth to God, for the pardon of them; and this is called little faith or weake faith, which is like smoaking flax, and like a graine of mustard seede.

Mat. 8. 26.

Isai: 42 3.
Mat: 17.20.

Q. What is the greatest measure of true faith?

A. It is a full perswasion of the heart, whereby a Christian makes full account that God loues him in Christ particularly, and will bestow on him in particular Christ and all his graces that pertaine to eternall life.

Rom:4.20.21 & c. 8.38.39.

Q. When comes a Christian to this full perswasion?

A. Not at the first, but after the sense, obseruation, & long experience of Gods loue towards him in Christ.

Psal: 23.1,2, 3,4,6
2 Tim: 4 7,8.

Q. How may a man know that his faith is true and vnfaigned?

A. By the fruits of it which are good works. Galat: 5.6. 1. Tim: 1.5. Iam: 2.18.

Q. What are the benefits that a true beleeuer receiues by his faith in Christ?

A. Per-

A. Perfect reconciliation with God, iustification in the sight of God, and sanctification. Rom: 3.25. 1.Cor:1.30. Act. 15.9.

Q. What is it to bee iustified before GOD?

A. It is to be accounted iust in the sight of God through the obedience of Christ. Rom: 5.19. & cap.10.4. 2 Cor: 5.21.

Q. Wherein stands our iustification in the sight of God?

A. In two things:

First, in the remission of our sins.

And secondly, in hauing Christs righteousnes imputed to vs.

Q. What is the remission of our sins?

A. It is our discharge and freedome from the guiltinesse and punishment due to our sinnes by the merits of Christ his death and sufferings. Col. 1.21,22. 1 Pet: 2. 14. 1 Ioh: 1.7.

Q. What is it to haue Christ his righteousnes imputed to vs?

A. It is to be accepted before the iudgment seat of God, and to be accounted worthy of eternall life, by the merits of Christ his righteousnes. Philip,3. 8, 9. Rom.4, many verses. 2 Cor: 5.21.

Q. Doe not the good workes of true beleeuers make them worthy of eternall life?

A. No: they doe not.

Q. Why so?

A. Because they are not perfectly good, but stained with sin, and imperfect through that corruption of nature, that remaines in true beleuers.

Psal. 143. 2. Isai. 64. 6. Gal: 5. 17.

Q. To what vse then serue good workes?

A. They serue to these three purposes.

Mat: 5. 16. 1. Pet. 2. 12.

First, to glorifie God.

Secondly, to make our calling and election sure to our selues. and

2. Pet: 1. 10.

Thirdly, to the profit and good of our brethren.

1. Cor. 10. 23, 24.

Q. What followeth on iustification in the sight of God?

A. Adoption is euer annexed to it, which is a power and priuiledge to bee actually accounted the children of God, by Christ.

Ephes. 1. 5. Ioh. 1. 12. Galat. 4. 5.

Q. What is it to be sanctified?

A. It is to be inwardly changed, and renued in nature according to the image of God, in righteousnesse and true holinesse.

Tit 3. 5. 2. Cor. 3. 18. Ephes. 4. 24.

Q. How is sanctification wrought?

A. By

A. By the power & vertue of Christ his death and resurrection, being made effectuall to such as are instified by the diuine power and working of the holy Ghost, hee thereby creating holinesse in their hearts. Rom.6.4.5. Colos.2.12. 13.

Q. Wherein stands the worke of sanctification?

A. In two things. In mortification or dying to sinne, and in viuification or quickning to newnesse of life.

Q. What is mortification or dying to sinne.

A. It is a part of sanctification, wherby the power, tyrannie and strength of naturall corruption is weakned, and by little and little abolished by vertue of Christ his death. Rom 6.6. 1.Pet.4.1.

Q. What is viuificeation or quickning to newnesse of life?

A. It is another part of sanctification, wherby inherent holinesse, being begun, is still increased more and more by the vertue of Christ his resurrection. Ephes 2.1. 1 Cor.15.45. Philip.3.10.

Q. In what part of man iustified is sanctification wrought?

A. In euery power and faculty of his soule,

1. Thess. 5. 23. soule, and in euery part and member of his body.

Q. Is sanctification wrought in all true beleeuers equally and at all times alike?

A. No: it is wrought in true beleeuers differently and by degrees, and it is wrought in them in this life, only in part; and shall not be perfected in them, before the end of this life.

Rom 8. 23. 1. Cor. 13. 9. 2. Pet 3. 18.

Q. What is the effect or exercise of sanctification?

A. It is repentance. For no man can or will truly repent, except he be iustified and endued with true faith. Though repentance doe first shew it selfe in such as be truely conuerted, yet in the order of nature it followeth faith & sanctification.

Q. What is Repentance?

A. It is a turning from sinne to God, or a thorow change of the purpose of the heart and course of life from euill to good.

Isai. 1. 16. 17. Ezech: 33. 11. Acts 26. 20.

Q. Whence coms this thorow change?

2. Cor. 7. 9. 10.

A. From a godly sorrow, or a sorrow according to God.

Q. What is a godly sorrow?

A. It is a sorrow for sinne, whereby a man is greeued for no other cause, but onely

onely for this, that by his sinnes, he hath displeased God, who hath beene to him a gracious and mercifull Father. Thus it was with [a] Dauid, & thus it was with [b] Peter, and thus it was with the [c] Woman.

a Psal: 51.14.
b Mat. 26.75.
c Luk.7.44. compared with 47.

Q. What be the things that follow Repentance?

A. These two: First, a continuall striuing against sinne, a resisting of all motions and temptations to sin, whether comming from our owne corruption, or from the suggestion of Sathan, or from the enticements of the world, euen to bloud if need require.

Heb.12.4.
Ephes.4.27.
Iam 4.7.
1 Pet:5.9.

Secondly, a bringing forth of new fruits, worthy amendment of life.

Matth:3.8.
1 Pet:3 10.11

Q. How shall a man know that his repentance is true and vnfained?

A. By the generality of it in these two respects: First, if it extend to the abhorring and shunning of all knowen sins. Secondly, if it reach to the practise of all good duties that concerne him according to his measure of grace and strength giuen him.

Psalm. 119, vers: 128.
Psal.139.24.
Palm: 119. 6. 128.

Q. When is Repentance to bee practised?

A. The

A. The practise of it ought to bee continuall, euen to day before to morrow, and continually. Yet at sometimes there ought to be more speciall practise, and renuing of it; as after great and grauous sinnes committed: In feare of some iudgment hanging ouer our heads for our sins. Or when wee would fit our selues for receiuing of speciall mercies. Thus it was with Iacob.

Heb. 3 7.13. 1 Pet. 4.2. Psal. 51.1 &c. Amos 4 12. Gen. 35.1.2.3 &c.

Q. What are the signes of renued repentance after great fals?

A. They are seauen, set downe 2. Cor. 7.11.

First, a care to leaue sinne into which a man hath fallen.

Secondly, a clearing of our selues, that is, an vtter condemning of our selues for the same, and a crauing pardon for that sinne.

Thirdly, an holy anger and indignation against our selues for our carelesnesse in falling into sinne.

Fourthly, a feare, lest wee fall into it againe.

Fifthly, a desire euer after to please God.

Sixthly,

Sixthly, a zeale to that purpose, seconding our desire to walke with God, and to feare and please him.

Seuenthly, punishment and an holy reuenge vpon our selues, for that sin.

The fifth Principle.

Touching the ordinarie and vsuall outward meanes of obtaining faith, & all good things that come by faith, & of the encreasing of it.

Q. What outward meanes must we vse for the obtaining of faith, and all good things that doe follow faith?

A. The hearing of the word of God preached. Prou.29.18. Rom.10.14.

Q. What is the word of God?

A. It is the will of God reuealed needfull to be known to saluation, set forth in the holy Scriptures, and written in the bookes of the olde and new Testament.

A. Are all things needefull for vs to know to saluation, contained in the holy Scripture?

A. Yes: For God being full of wisdome and goodnesse, hath in them set downe whatsoeuer is requisite for vs to 2 Tim.3.15. 16.17.

know

know to saluation.

Q. How doe we know that the Scriptures are the word of God and the will of God reuealed?

A. By many infallible notes, as by the purity, the perfection, the antiquity, the maiesty of them in plainnes of speech, and the consent of one part of Scripture with another, but especially by these two notes.

First, by the euidence of the Spirit imprinted in the Scripture, and perswading vs that they are the very word of God.

Ephes: 1.13.

Secondly, by the power of them ouer the conscience, and the wonderfull effect of them being truely preached, we see in experience they doe humble men, and throw them downe as low as hell, and then raise them vp againe.

Heb: 4.12.
1 Cor: 14.24. 25.

Q. What neede is there of hearing the word preached, seeing we may read it?

A. For two reasons.

Deut: 18.17.
Rom: 1.16.

First, because it is the ordinance of God, and his power to saluation.

Secondly, wee haue neede to haue the word not only propounded in grosse, but also

also expounded, rightly diuided and applyed by the ministery of it, by such as are called to that office. Rom.10.14. Act.8.30 31, 2.Tim.2.15.

Q. What is the vse of the word of God preached?

A. In respect of Gods chosen it serues.

1. To breed faith in their hearts: and Rom.10 14.
2. Then to encrease it. 17.

In respect of the reprobate it serues thorow their owne corruption, as an occasion of their further damnation. Rom.1.17. 2.Cor.2.16.

Q. How must the word of God preached be heard, that it may be effectuall to saluation?

A. First, with an hungry heart, desiring it as the food of our soules. 1 Pet.2.2. Iam:1.19.

Secondly, with atttention. Acts 16.14.

Thirdly, mixing it with faith.

Fourthly, submitting our selues to it in feare and trembling, euen when wee are iustly reproued. Heb:4.2. Isai.66.2.

Fiftly, hiding it in our hearts, that we may frame our liues and conuersations by it. Psal.119.11. Luk.11.28.

Of

Of the Sacraments in generall.

Q. What other outward meanes must be vsed for the encreasing and confirming of faith?

Rom.4.11. Rom:9.24. A. The receiuing of the Sacraments, and prayer.

Reason. For by the Sacraments faith is quickened and strengthned, and doth more fully, and comfortably apply Christ and his benefits vnto vs.

Q. What is a Sacrament?

A. It is an holy ordinance of God, which he hath appointed to be vsed in his Church, adioyned to the preaching of the word, whereby Christ and his benefits are by such outward rites as he hath prescribed, signified, exhibited, and sealed to them, that truely beléeue in Christ.

Gen.17.11. 1 Cor: 11.12. &c. Galat:3.1. Rom:4.11.

Q. What things are to bee considered in a Sacrament?

A. These two things.

First, the parts of it.

Secondly, the agréement and proportion of those parts,

Q. What be the parts of a Sacrament?

A. These two; The signes appointed to

to be vsed: and the things whereof they are signes.

Q. How are those signes that are to be vsed in a Sacrament distinguished?

A. Thus: They are either representing signes, as the outward elements that are to be vsed in a Sacrament: Or applying signes, as the actions that are to be vsed about those elements in the administration and receiuing of the Sacraments.

These we shall see when we come to handle the Sacraments seuerally.

Q. How many Sacraments be there?

A. Two and no more (namely) Baptisme, and the Supper of the Lord.

Q. Why be there only these two Sacraments and no more?

A. First, because Christ the maker and Mediator of the new couenant, ordained these and no more as seales of that couenant.

And secondly, because we can haue no more inward grace applyed to vs, than Christ and his sauing graces which are fully represented and sealed vp vnto vs in these two Sacraments. 1 Cor. 10. 1, 2, 3. & cap. 12. 13.

Q. What difference is there betweene Baptisme, and the Supper of the Lord?

A. Besides the difference in the sighes and sacramentall rites; there is this difference betwéene them.

Baptisme is a Sacrament of new birth of entrance into couenant with God, of incorporation & ingrafting into Christ, and of admission into the Church of God, and therefore we are once onely baptized.

Tit: 3. 5.
Gen. 17. 11.
Rom. 6. 3.
Mat: 28. 19.

But the Supper of the Lord, is a Sacrament of confirmation of faith, of renewing Gods couenant with vs, and of ours with God, and of further nourishing of our soules to eternall life, and therefore we are often partakers of it.

2 Chron: 30. 6. 8.
1 Cor: 10. 2, 3, 4.
1 Cor: 11. 24, 25. 26.

Of the Sacrament of Baptisme.

Come we to the Sacraments seuerally, and first of Baptisme.

Q. What is Baptisme?

A. It is a Sacrament of the new Testament, wherein by the Ministers once washing with water in the name of the Father,

Father, the Sonne, and the Holy Ghost, is represented and sealed to the right Receiuer the powerfull washing of the blood of Christ & of the Spirit of Christ, and so his engrafting into Christ, his new birth and his entrance into the couenant of grace.

Math: 28. 19. Ephes. 5. 26. Ioh: 3. 5. Galat: 3. 27. 1. Cor: 6. 11.

Q. What bee the parts of this Sacrament?

A. The signes appointed to be vsed in it, both representing and applying, and the things whereof they are signes.

Q. What representing signes be there in this Sacrament?

A. Onely one (namely) the outward element of water, set a part by the word of God and prayer to an holy vse.

Ioh: 1. 31. Act: 8. 36. 38. Ephes. 5. 26.

Q. What bee the things signified by water in Baptisme?

A. The blood of Christ and the spirit of Christ.

Eph. 5. 25, 26. 1. Cor. 6. 11.

Q. How stands the proportion between the water in baptisme, and the bloud of Christ and the spirit of Christ?

A. Thus: as materiall water serues to wash away the filthinesse of the body, so the blood of Christ, that is, the force of

1. Ioh. 1. 7. Ezech. 36. 25.

his death, and the spirit of Christ, serue to clense the soule of a right Receiuer of Baptisme from the filthinesse of sinne.

Q. What be the applying signes in the Sacrament of Baptisme?

A. They are the action of the Minister, and the action of the party baptized.

Q. What is the action of the Minister?

A. It is the action of washing, by dipping or sprinkling the body of the party baptized, with the element of water, in the name of the Father, the Son, and of the Holy Ghost.

Ephes. 5. 26. Act. 8. 36. Math. 28. 19.

Q. What are the things signified by the Ministers washing, by dipping, or sprinkling of the body with the element of water?

A. These two.

First, a sprinkling of the soule of the party baptized with the blood of Christ, to the washing away of the guilt of all his sinnes.

Act. 22. 16.

And secondly, a clensing of his soule by the Spirit of Christ, from the filthinesse of sin, which is his spirituall regeneration or new birth.

Tit. 3. 5. Rom. 6. 3, 4, 5.

Q. How stands the proportion between the

the outward washing by dipping, or sprinkling with water, and these spirituall things?

A. Thus: as washing by dipping or sprinkling with water, doth indéed clense the body, and take away the filthinesse of the body, so the blood of Christ (that is) the merit of his death applyed and receiued, and the spirit of Christ being powerfull in the party baptized, doe indéede clense the soule both from the guilt and from the filthinesse of sinne.

Ro: 3. 24, 25. Rom: 5. 9. 1. Cor. 6. 11.

Q. What is the action of the party baptized?

A. It is twofold.

Q. What is the first?

A. It is the offering and the giuing of his body to be washed with the water of baptisme, by the hand of the Minister.

Act. 8. 36.

Q. What is signified by that offering and giuing his body to be washed with the water of baptisme, by the hand of the Minister?

A. The consecrating and giuing of himselfe to the Lord, promising to beléeue all his promises, and to obey all his commandements, & vtterly to renounce

the flesh, the world, and the diuell, 1. Pet: 3. 21. there called the stipulation or interrogation of a good conscience.

1. Pet: 3. 21.

Q. What is the second action of the party baptized?

A. It is the receiuing of the outward washing by water, as appeares likewise in the Eunuch. Act. 8. 38.

Act. 8. 38.

Q. What signifieth that receiuing of the outward washing by the water?

A. A receiuing of the inward washing by the blood of Christ, and by the spirit of Christ, the party baptized beléeuing in Christ and repenting of his sins.

Mark. 16. 16. Act. 8. 37. & cap. 10. 43. & 48. compared.

Q. Doth the inward washing alwaies accompany the outward washing?

A. No: though God for his part do euer offer it at the present to all, yet only Gods elect do effectually partake of that inward washing, and that whensoeuer by the spirit and by faith they are vnited to Christ.

Ezech: 24. 13. 1 Cor 10. 2. 5. 1 Pet. 1. 2. Gal: 3. 27.

Q. How farre forth doth Baptisme being effectuall to Gods chosen, clense them for sinne?

A. It clenseth them from the guiltines of all their sins, both originall and actuall,

1. Cor: 6. 9, 10, 11.

actuall, and as well committed after baptisme as before. 1. Ioh. 1.7. Isa: 1.18.

Q. What necessitie is there of being partaker of the sacrament of Baptisme?

A. There is not an absolute and simple necessitie of it to saluation; for want of baptisme when it cannot be had doth not condemne, but the contempt of it when it may be had, yet that is a pardonable sinne: but there is a necessitie of baptisme in part, and that in two respects.

First, in respect of Gods commandement who hath inioyned vs to vse it.

And secondly, in regard of our weakness, who haue néede of all helps that may strengthen our faith.

Q. Who are to be admitted to the Sacrament of Baptisme?

A. All such as be in the couenant in likelyhood, or in the iudgement of charitie.

Q. Who be those?

A. Either persons of riper yeares that ioyne themselues to the true Church of God, and make profession of the true faith of Christ. Act. 2. 38. & cap: 8.37.

Or infants borne of Christian Parents, for infants of beleeuing Parents are in the couenant of grace [a] according to the promise of God, [b] and the promise belongs to all beleeuing Parents.

a Gen: 17.7.
b Act. 2. 39.
1. Cor: 7. 14.

Of the Lords Supper.

Now to the other Sacrament, (namely) *the Sacrament of the Lords Supper.*

Q. What is the Lords Supper?

A. It is also a Sacrament of the new Testament, wherein by the Ministers blessing and deliuering of bread & wine according to the institution of Christ, is signified, exhibited and sealed to the right Receiuer, the nourishment of the soule to eternall life, by the body and blood of Jesus Christ crucified, and so his further growth in Christ and his further confirmation in the couenant of grace.

Math. 26. 26, 27, 28.
Luk. 22 19, 22
1. Cor: 11. 23, 24, 25, 26.
1. Cor. 12. 13.

Q. What be the parts of this Sacrament?

A. The signes appointed to be vsed in

in it both representing and applying, and the things whereof they are signes.

Q. What be the representing signes in this Sacrament?

A. They are two, (namely) bread and wine blessed and set apart, by the recitall of the promises of God and prayers vsed to that purpose, from their common vses to an holy vse in the Sacrament, as appeares in the institution. Mat. 26.26.27 1 Cor. 11.26.

Q. What bee the things signified by bread and wine in the Sacrament of the Lords supper?

A. The body of Christ and blood of Christ. 1 Cor. 10.16.

Q. How stands the proportion betweene the bread and wine in the Sacrament of the Lords Supper and the bodie and bloud of Christ?

A. Thus: as bread and wine serue by Gods blessing on them to preserue the naturall life, and to strengthen the body of man: So the body and bloud of Christ (that is) the merit of his death and benefit of his passion serue to nourish and strengthen both the body and soule of the right receiuer of this Sacrament to eternall Psal. 104.15. Ioh. 6.54.55. vers. 48.

nall life. And for this cause Christ cals himselfe the bread of life.

Q. Why bee there two representing signes in the Sacrament of the Lords supper?

A. For two reasons.

First, that wee might know that in Christ we haue whole and perfect spirituall nourishment, and whatsoeuer is requisite to saluation.

Ioh. 6. 35. 54. 55.

Secondly, for a more liuely representation of Christ his death and passion, in which his bloud was separated from his body.

Ioh. 19. 34.

Q. What be the applying signes in the Sacrament of the Supper?

A. The action of the Minister and the action of the Receiuers of the Sacrament.

Q. What is the action of the Minister?

A. It is twofold.

Q. What is the first?

A. The breaking of the bread and the powring out of the wine.

Matth. 26. 26. Mark 14 22. Acts 2 42. & 20. 7.

Q. What signifieth the breaking of the bread and the powring out the wine in the Sacrament of the Lords supper?

A. The

A. The breaking of the body of Christ and the shedding of his bloud, that is, his enduring of infinite torments in his passion, both in his body and soule for Gods chosen. 1.Cor. 11.24. Mark. 14. 24.

Q. How stands the proportion betweene the breaking of the bread and the powring out of the wine in the Sacrament of the Lords Supper, and the breaking of the bodie of Christ, and the shedding of his bloud?

A. Thus: as the bread is broken and the wine powred out, that they may bee receiued to the refreshing and nourishing of the body.

So Christ his body was broken and his bloud shed on the crosse (that is) hee suffered infinite torments on the crosse, that he might bee receiued by true beléuers to the comfort & nourishing of their soules to life eternall. Isa. 53. 5.

Q. What is the second action of the Minister?

A. It is the giuing of the bread broken and the wine powred out, into the hands of the Receiuers, Mat. 26. 26. 27. Mark. 14. 22. 23. Luk. 22. 19. 20.

Q. What

Q. What is signified by the Ministers giuing of the bread broken and the wine powred out into the hands of the Receiuers?

A. Thus much: that God doth offer Christ his body and blood to all, yea, to hypocrites, and giueth his body & blood, indéede, to the right Receiuers of the sacrament to nourish their soules to eternall life.

Ioh. 6. 32. 50. 51. For together with the signes God doth truly offer the thing signified.

Q. How stands the proportion between the Ministers giuing of the bread broaken and the wine powred out, into the hands of the receiuers, and the action of God, his offering of the body and bloud of Christ to all, and giuing of Christ his body and bloud to the right Receiuers?

A. Thus: as the Minister giues the bread and wine to euery Communicant seuerally, so God doth offer euery one seuerally, and doth giue to euery right Receiuer particularly the body and blood of Christ, that is, the merit of his death and the benefits of his passion.

Ioh. 6. 32. 1. Cor. 10. 16.

Q. What is the action of the Receiuer of

of the Sacrament of the Lords Supper?

A. It is twofold.

Q. What is the first?

A. It is the taking and receiuing of the bread and wine in to his hand.

Q. What signifieth the taking and receiuing of the bread and wine into his hand?

A. A spirituall apprehending and receiuing of the body and bloud of Christ, (that is) the merit of his death by the hand of faith. Ioh. 1. 12. cap. 6. 35.

Q. What is the second action of the Receiuer?

A. It is the eating of the bread, and drinking of the wine to the nourishment of the body.

Q. What signifieth the eating of the bread and drinking of the wine in the Sacrament?

A. A spirituall feeding on the body and bloud of Christ, that is, an applying of the merit of his death by faith to the comfort and nourishment of the soule to eternall life. Ioh. 6. 56. 1. Cor. 10. 16. Ephes. 3 17. 1. Ioh. 5. 10. 12.

Q. Is our feeding on the body and bloud of Christ in the Sacrament, onely spirituall

spirituall and not corporall?

A. Yes verily; though Christ his body and bloud be truly giuen and receiued in the Sacrament, yet they are not giuen and receiued corporally, but spiritually and sacramentally.

Ioh.6.63.

Q. How may it appeare that Christ his body and bloud are not corporally giuen and taken in the Sacrament?

A. By these reasons.

First, we receiue the body and blood of Christ in the Sacrament as the Disciples of Christ did in the first institution of it.

And the body and bloud of Christ were not corporally receiued by them, but only spiritually.

Secondly, Christ his body is ascended and taken vp into heauen, and the heauens must containe him till the end of the world.

Acts 3.21.

Thirdly, Christ hath but one body, and that a true body, and such as cannot be in many places at once, and it filleth a place wheresoeuer it is, and may be both seene and felt &c.

Heb.2.14.
Matth.28.6.7
Luk.24.39.
Ioh.20.27.

Thus

Thus farre touching the substance of the Sacrament: Now concerning the Persons who are or may be partakers therof.

Q. Who are to be partakers of the Sacrament of the Lords supper?

A. All that haue béene baptized, and are of yéeres and sound iudgement, and able to examine and prepare themselues, that they may come vnto it worthily. Exod. 12. 26. 27. 1 Cor. 11. 27. 28. 29.

Q. How ought euery Christian when hee comes to the Sacrament of the Lords Supper to examine and prepare himselfe, that he may come vnto it worthily?

A. Hee ought to search and trie himselfe, whether he haue in him those things that are required in euery worthy Receiuer.

Q. VVhat are those?

A. They are fiue in number.

Q. VVhat is the first?

A. The first is an holy desire of the Sacrament and a cheerefull comming to it. Deut. 16. 15. Psal. 110. 3. Rom. 12. 11.

For in all the duties of Gods worship chéere-

cheerefulnesse is required.

Q. VVhat is the second?

A. The second is a measure of sound knowledge, touching the things and actions in and about the Sacrament and the vse of them.

Prou. 19. 2. 2. Cor. 11. 29.

For without knowledge the heart cannot be rightly affected.

Q. VVhat is the third?

A. The third is a true and a liuely faith in Iesus Christ crucified.

For in the Sacrament Christ is represented to vs in no other estate, then that he was in when he was on the crosse, as appeares in the first institution.

Matth. 26. 26. 27. 28.

Q. VVhat is the fourth?

A. The fourth is true and vnfained repentance.

For the heart or life, being defiled with any known sinne, not repented of, it polluteth and defileth all the holy things of God to that party.

Tit. 1. 15.

Q. VVhat is the fift?

A. An vnfained and a godly purpose of amendment of life.

Psal. 85. 8. Psal. 119. 106.

Q. VVhat is the sixt.

A. A loue to God for his mercy, appearing

pearing in the great worke of our redemption, and a loue to all that beare the image of God, and especially to such as are renewed according to the image of God in holinesse and righteousnes, and are the members of Iesus Christ crucified. 1.Cor.10 18. 17. Ioh:13.34,35

For in this Sacrament we make open profession of our vnion with Christ and with his Church.

Q. How ought euery Christian to behaue himselfe in the receiuing of the Sacrament?

A. With reuerence and sæmely gesture of his body, with diligent attention to that which is done during the time of the whole action. and Psal: 5. 7. 1. Cor. 14.40.

With a serious consideration of the things & actions vsed in the Sacrament. Act. 1. 14. cap. 2. 46.

And a thankefull remembrance of the death of Christ. 1.Cor. 11.26.

Q. How ought euery Christian to behaue himselfe after the receiuing of the Sacrament?

A. He must endeauour vnfainedly to finde and fæle the fruit of it in himselfe (namely) an increase of faith in Christ, Ioh. 6. 57. Ioh 15. 5.

Gal.2.20. and of his loue to all Gods children. A greater measure of dying to sinne, and a greater care to liue in newnesse of life.
Mat.5.28.30. For none touch Christ with a true faith, but they receiue vertue from him.

Of Prayer.

Hitherto of the Sacraments. Now to the other meanes of increasing and confirming of faith (namely)

PRAYER.

Q. What is prayer?

Philip.4.6: Dan.9.8.9 1 Sam.1.15. Psalm.42.4. 1 Ioh.5.14. Ioh.14.14. 1 Tim.2.1.2. A. Prayer is an humble, hearty and holy request made according to Gods will, and offered vp by faith to God in the name of Christ, for things needefull either for body or soule.

Q. What necessitie is there of vsing prayer?

A. Prayer is necessary in foure respects especially.

Q. What is the first of those?

Psalm. 50.15. Matth.7.7. 1 Thess. 5.15. A. The first is because God hath commanded it.

Q. What is the second respect?

A. The second is for the supply of our wants.

wants. For euery one wanteth many things, both spirituall and temporall, and where should we seeke for supply of our wants, but at the hands of God, the fountaine of all goodnes, the author and giuer of all good things. Iam.1.17.

Q. What is the third?

A. For the exercise of our faith, Matt. 6.41. watch and pray, that is, be vigilant and carefull in the practise of this dutie, that ye may be stronger in faith, and enabled to resist the force of sinne.

Q. What is the fourth?

A. That wee may enioy the Lords promise of helpe, deliuerance, protection, and spirituall graces, and good things. 1 King.8.25. Matth.7.7. Luk.7.13.

Q. To whom must wee direct our prayers?

A. To God alone; euen to one God in Trinity and none other, and that for these reasons.

First, hee, to whom prayer belongs must be able & willing to giue vs whatsoeuer we pray for, but God onely is so. Gen.17.1. Psal.115.3. Ephes.3.20. Philip.1.4.6.

Secondly, in him to whom wee pray there must be knowledge of our hearts.

Because prayer sometimes is (suspiri-

Exod. 14. 15. 1 Sam. 1. 13. um cordis) but a sigh or secret lifting vp of the heart.

Acts 1. 24. Rom. 8. 27. But the Lord is the onely searcher of the heart.

Rom. 10. 14. Thirdly, prayer must goe no further then faith.

But we must beléeue onely in God.

Therefore to God onely must wee pray.

Q. In whose name must we pray?

Ioh. 16. 24. A. In the name and mediation of Christ only, and that for these reasons.

Heb. 4. 15. 16. First, we are commauded in the word of God to pray to God in the name of Christ onely.

Ioh. 14. 13. 14. 2 Cor. 1. 20. Secondly, in the name of Christ only we haue promise to be heard.

1 Ioh. 2. 1. 2. Rom. 8. 34. 1. Tim. 2. 5. Thirdly, Christ is the only Mediator betwéene God and man, both of redemption and intercession.

Gal. 4. 4. 5. Fourthly, in Christ alone, wee are made the children of God, and haue liberty to call him Father.

Q. What is it to pray in the name of Christ?

A. It is to beseech God to heare our prayers, not for any thing in vs, or any other

other, but onely for the merits of Christ Jesus continually offered to him for vs. Dan. 9. 18. Heb. 10. 19. &c.

Dan. 9. 18. Heb. 10. 19. &c.

Q. In what manner must we pray?

A. For the right forming and framing of prayer three things are required.

Q. What is the first of those?

A. The first, is knowledge add vnderstanding; we must know what things may lawfully bee asked, and how God will haue them asked: wee may not aske things simply promised, with condition, as spirituall things appertaining to eternall life and saluation. For temporall things, which are promised with condition, may we pray for absolutely or without condition.

1. Ioh. 5. 14. 1. Cor. 14. 15.

Q. What is the second?

A. The second is an earnest desire of grace for the supply of our wants.

Psal. 143. 6. Mark. 11. 24. Rom. 10. 1.

Q. What is the third?

A. The third is assurance to be heard, submitting our selues to the wil of God, for the time, and for the manner of granting our requests.

Mark. 11. 24. 1. Ioh. 5. 14. 15 Iam. 1. 6. Psal. 55. 22.

Q. Whereupon is our assurance to bee heard, grounded?

A. On two things:

First, on the promise of God, Psal. 50. 15. Psal. 65. 2. and

Secondly, on the mediation of Christ. Ioh. 16 23. Heb. 4. 15. 16.

Q. What things must we pray for?

A. Only for those things, which concerne the glory of God and our good in this life, & our euerlasting saluatiõ in the life to come, all which things are comprehended in that forme of prayer which Christ hath giuen vs, namely, Our Father which art in heauen, &c. set downe Matt. 6. from vers. 9. to the 14. Luk. 11. 2. 3. 4.

Q. What are the things there prescribed to be prayed for?

A. These six.

First, that Gods name may bee glorified.

Secondly, that hee may rule and raigne in vs by his word and spirit.

Thirdly, that wee may both doe and suffer what he willeth, with willingnesse and cheerefulnesse.

Fourthly, that hee would giue vs all things needfull for this life, and that we may depend and rely vpon his good prouidence,

uidence, for all the meanes of this temporall life.

Fifthly, that for his infinite mercies sake, he would forgiue vs all our sinnes, and receiue vs graciously into his fauor.

Sixtly, that he would be present, with vs, with the power of his grace, and strengthen vs against all temptations vnto euill.

Q. For whom must we pray?

A. For our selues and for others, Psa. 50. 15. Iam. 5. 16.

A. May we pray for all other men?

Q. For all man-kinde or all men, as they make one whole body together, we may not pray but for others yet liuing in the world, of all sorts, places and conditions whatsoeuer, we may pray vnlesse it be apparant that any one hath sinned against the Holy Ghost. 1 Tim. 2. 1. 1 Ioh. 5. 16.

Of gesture in Prayer.

Q. What gesture of body must be vsed in praying?

A. Such as doth best expresse and shew forth the inward reuerence, humilitie,

Matth.26.39. Luk 22.41. Ephes.3 14. 1. King. 8.54. Lam.3.41. Ioh.17.1. 1 Sam.1.10. 2 King 20,3.

earnest desire and affiance of the hart, as casting downe the body, bowing of the knees, lifting vp of the hands and eyes to heauen, shedding of teares and such like.

Q. Are these gestures alwaies necessary in praying?

A. No: they are not absolutely and alwaies necessary, so that the heart be lifted vp to God, and nothing bee done against good order, and vnbeseeming the company with whom we pray, or superstitiously.

Luk. 18. 13. Psalm.6.6. 2 Sam 7.18. Psal.143.8. 1.Cor. 14.40.

Q. In what place must we pray?

A. Praier may be made in euery place, it's not tyed now to any one place, more then to another in regard of holinesse; but onely in respect of order, as the publike place of meeting for the worship of God, best fitteth common prayers, and a priuate place best fitteth priuate prayer.

1. Tim.2.8. Mal.1.11. Ioh.4.20.11. Acts 21.5.

Q. When must we pray?

A. Continually and at all times. 1. Thess 5.17. Ephes.6.18. Luk.18.1.

Q. How must we pray continually?

A. Thus: either by set and solemne prayer, and that vpon set and solemne occasions, as at the beginning of the works

Psal. 55.17. & 92.2.

of

of our callings, at the receiuing of the creatures of God, as meat, drinke and such like, or at our going to rest, or vpon a sudden by a secret lifting vp of our hears to God, according to the present occasion. Colos. 3. 17. 1. Tim 4 4 5. Nehem. 2. 4.

Q. Must set and solemne prayer be vsed onely at set times, and vpon ordinary occasions?

A. No: it must sometimes be vsed extraordinarily, and we must somtimes set apart more then ordinary time, and giue our selues wholly to solemne prayer, as when we either feare some great affliction, or heauy iudgement to come vpon vs: or when it is already come on vs; or when wee would obtaine some needefull grace either for body or soule. Psal. 119 62. 164. Hosea 14. 3. 1 Cor. 7. 5.

Q. What help must we vse to make vs pray more earnestly on extraordinary occasion?

A. The exercise of fasting, 1. Cor. 7. 5.

Q. What is fasting?

A. It is an abstaining from all sustenance of the body, and from all the delights of the sense for a time, that therby we may bee fit, thoroughly to humble our selues, Ioel 2 6. Ezra 8. 21. Hester 4. 16. Neh. 1. 4.

selues, and more earnestly to seeke the face and fauour of God.

Now to the sixt Principle.

Touching the estate of man after hee hath led a short life heere in this world.

Q. After a man hath liued heere in this world for a time what followeth?

A. Death.

Q. What is death?

A. It is the enemie of nature, or the end of naturall life, euen a separation of the soule from the body.

1 Cor. 15.26.

Q. Must all men die?

A. Yes verily, all, both good and bad, both the godly and true beleeuers, and the wicked and vnbeleeuers must dy, saue onely such, as shall bee found aliue at Christ his comming to iudgement, to them a change shall be in steed of death.

Psal. 49.19. Psal. 89.48. Eccles. 2.16. Heb. 9.27. 1 Cor. 15.51.

Q. Death being a punishment of sinne, how is it that the godly and true beleeuers die, to whom all sinnes are forginen?

A. Death

A. Death to the godly and true beleuers is not a punishment of sinne, but through the death of Christ, a good thing and a blessing of God, and that in three respects.

First, it giues rest to them, and deliuers them from all the painefull labours and miseries of this world; and hence it is called a sleepe. 1. Act. 7.60. 1 Cor. 15.18. 1 Thess. 4.13. 14.

Secondly, it is an vtter abolishing of sinne, and the accomplishment of their mortification. Reuel. 14.13. 2. Rom. 6.7.

Thirdly, it is a passage and entrance, by which their soules enter immediately into heauenly glory. 3. Eccles. 12.7. Luk. 16. 22. & cap. 23.43. Philip. 1.23. 2. Cor. 5.1.

Q. What followeth immediately on the death of euery man?

A. Two things.

First, particular iudgement, namely, the sentence of particular absolution, or of particular condemnation. Heb. 9.27.

Secondly, the conueyance of the soule immediately by the power of God and the ministerie of Angels, into a state either of happinesse or misery. Luk. 16 22.23

Q. What shall follow after particular iudgement?

A. A day

A. A day of generall iudgment, at the second comming of Christ, wherein all men that euer haue beene, are now, or shall be hereafter, shall be iudged, and euery one shall receiue according to his works.

Eccles. 12.14. Mat: 12.36. Act: 17.31. 2 Cor: 5.10.

Q. When shall the day of generall iudgment be?

A. The time of it is vncertaine, no man can know or set downe the day, weeke, moneth, yeere or age wherein it shall be: Christ himselfe as man in the daies of his flesh had no expresse notice of it.

Mat: 24.36. Mar: 13.32. Act. 1.7.

Q. Why is the time of that day of generall iudgment vncertaine?

A. That from the vncertaintie and suddennesse of it, we might learne to bee alwaies prepared and ready for it.

1 Thess. 5. to the end of the 6. verse.

Signes foreshewing the last iudgment.

Q. What signes be there foreshewing the last and generall iudgment?

A. The signes foreshewing it are of two sorts.

Some going before and further off from the comming of Christ to iudgement,

ment, and some neerer to his comming and ioyned with it.

Q. What are the signes foregoing and further off from Christ his comming to iudgment?

A. They are these.

First, the publishing of the Gospell throughout the whole world. Mat: 24.14.

Secondly, an apostacie and departure of most men from the faith and from the truth of Religion. 2 Thess. 2.3. 1 Tim: 4.1.

Thirdly, the reuealing of Antichrist the man of sin and child of perdition. 2 Thess. 2. 2, 4, 8. 1. Ioh. 2.18.

Fourthly, common corruption in the manners of men, with securitie and exceeding deadnes of heart. Mat: 24. 12, 37, 38, 39. Luk. 17. 26, to the 30. &c 2 Tim. 3.1.

Fiftly, great and greeuous calamities in the world and in the Church. 1. Thess. 5.3. Matth: 24. 6, 7, 8, 9, 10, 11, 24.

Sixtly, the calling of the Iewes to the faith of the Gospell. Rom: 11. 25.

Q. What are the signes neerer to the comming of Christ to iudgment and ioyned with it?

A. The shaking of the powers of heauen, the darkning of the Sunne and Moone, the falling of the starres from heauen, Mat: 24. 29, 30.

2 Pet: 3.7,10, 11. heauen, the firing of the whole frame of heauen and earth, and the dissolution of the whole world, which is called the signe of the Sonne of man.

Q. What shall follow after these things?

Math: 24.30, Act: 10.42. A. The comming of Iesus Christ, who shall be Iudge of the whole world.

Q. In what manner shall Christ come to iudgment?

Act: 1. 11. Mat. 24.27.30 2 Thess. 1. 7. 1 Thess: 4.16. Iude vers: 14 Mat: 25.31. A. He shall in his humane visible body suddenly like lightning breake forth through the heauens, and come in the clouds, with great maiestie and glory, with an infinite hoast of elect Angells, and with the voice and shout of an Archangell, and the trumpet of God, and shall sit downe on the glorious throne of iudgment.

Q. What shall follow after that Christ is set in his throne of iudgment?

Mat. 25. 32. Iude vers. 6. A. The citing and presenting of all men both quicke and dead, and the deuils also before his glorious throne to iudgement.

Q. How shall all men be cited to iudgment?

A. By the voice of Christ vttered by the

the ministerie of Angells, euen by that shout and trumpet of the Archangell, which shall be so powerfull, as that it shall change the liuing in the twinkling of an eye, and cause all the dead to rise againe, euery one with his owne body and euery part and parcell thereof.

Ioh: 5. 25,28, 29.
Mat. 24.31.
1 Cor: 15. 52.
Iob 19.26.27

Q. Shall the elect and reprobate bee raised from the dead without any difference?

A. No: though they shall both be raised by the same almighty voice & power of Christ, yet it shall be with this difference: The elect shall be raised as members of Christ his body, by vertue of his resurrection.

Ioh: 6. 54.
1 Cor. 15.20, 22, 45.

But the reprobate shall be raised by the power of Christ, as he is a Iudge, and by vertue of Gods curse set downe Gen: 2.17. that that sentence may be verified on them.

Q. Shall the dead rise againe in the same bodies wherein they liued on the earth?

A. Yes verily, in the same bodies for substance, but altered in qualitie, and made immortall and incorruptible, and able

2 Cor: 5. 10.
1 Cor: 15.52, 53.

able to abide for euer in that state, wherto they shall be adiudged.

Q. What difference shall there be betweene the bodies of the elect and of the reprobate being raised from the dead?

A. This difference.

The bodies of the Elect shall be glorious, powerfull, frée from all passion and suffering, and like vnto the glorious body of Christ.

1.Cor: 15.43, 44, 49. Philip: 3. 21.

But the bodies of the reprobate, shall be on the contrary, full of vncomelinesse and vgly to loke on, agreable to the guiltinesse of their consciences, and lyable to suffer extreame torments.

Dan: 12.2. Ioh. 5.29.

Q. How shall all men be presented before Christ his throne of iudgment?

A. The elect shall with great ioy be caught vp into the ayre to méet the Lord.

Luk. 21.28. 1.Thess.4.17.

And the reprobate, with the deuill and his Angels, shall with extreame horror and confusion, be forced to come before him.

Luk: 21.26. Reuel: 6.15, 16, 17.

Q. What neede is there, that the dead should be brought to iudgement, seeing particular iudgement was giuen of them before, whether they be good or euill?

A. It

A. It is needfull for two causes.

First, because that first iudgment pertaines only to the soule, but the latter to the whole man, both to body and soule. 2. Cor. 5. 10.

Secondly, that that particular iudgement may be made manifest before all men, and that there may be a more manifest declaration of Gods iust iudgement. Rom. 2. 5.

Q. What shall follow after that all men and euill Angels are cited and set before the throne of Christ?

A. A separation of the elect from the reprobate. Christ shall then set the elect as sheepe on his right hand, and the reprobate as goates on his left hand. Mat. 25. 32. 33

Q. What shall follow after that separation?

A. The act of iudgement wherein the elect shall be first acquitted, and then by way of approbation shall ioyne with Christ in iudging of the reprobate both men and Angells. Matth. 25. 34. Luk. 22. 30. 1. Cor. 6. 2. 3.

Q. How shall Christ proceede in the act of iudgement?

A. Thus: He shall first examine and try euery mans particular cause, and

after tryall and examination made, giue sentence.

Q. How shall euery mans particular cause be tryed?

A. By his workes. 1 Cor. 3. 13. 2 Cor. 5. 10.

Q. Why shall men be tryed at the day of iudgement by their workes?

A. Because workes are open and manifest signes & testimonies eithe rof faith, or of vnbelefe.

Matth. 12. 36. 37. Iam. 2. 18.

Q. How shall mens workes bee then made manifest?

A. Thus: the Lord who certainly knoweth all the thoughts, words, and works of men, shall then by his mighty power so enlighten the conscience of euery one, as it shall perfectly remember whatsoeuer good or euill he or shee hath done in the time of this life, the secrets of all hearts being then reuealed, and this is called the opening of the booke of conscience.

Reuel. 20. 12. Rom. 2. 16. 1 Cor 4 5.

Q. How shall mens works being made manifest, be tryed whether they be good or euill?

A. Two waies.

Q. What

Q. What is the first of those waies?

A. The first is this, they shall be tryed by the law of God, which hath beene reuealed to men, whether it be the law of nature only, which serues to leaue them without excuse, who neuer heard of Christ; Or the written word of GOD vouchsafed to his Church as the rule of faith and life. Rom. 2. 12. Rom. 2 16. Ioh. 12. 41.

Q. What is the second of those wayes?

A. The euidence of euery mans conscience bearing witnes with him or against him. Rom. 2. 15.

Q. After tryall and examination of euery mans cause how shall Christ giue sentence?

A. He shall according to the euidence of conscience touching works giue sentence of saluation to the elect, and sentence of damnation to the reprobate, adiudging them with the deuill and his angells to the curse of euerlasting fire. Matth. 25. 34. 41.

Q. Shall men bee adiudged to saluation or damnation for the merit of their workes?

A. Sentence of damnation shall bee giuen on the reprobate, they being out of

Christ for the merit of their workes.

Rom.6.23. Because their workes are perfectly euill and deserue damnation.

But on the elect sentence of saluation shall be giuen for the merit of Christ, apprehended and applied to themselues by faith. And they shall be pronounced iust.

Ioh.5.24. Iam.2.18. Gal.5.6. Ioh.3.26. Because their good workes though imperfect doe approue their faith to bee a true faith working by loue.

Q. After Christ hath giuen iudgement on the elect and reprobate, what shall follow?

A. The execution of iudgement.

Q. How shall iudgement be executed on the elect and on the reprobate?

A. Thus: Christ by his Almighty power and commanding voice, shall send the reprobate with the Diuell and his Angels into hell, and bring Gods Elect into the possession of life & glory in heauen. After Christ hath said, Come yee blessed children of my Father, inherit the kingdome prepared for you from the beginning of the world: and depart from me yee cursed into euerlasting fire prepared for the Diuell and his Angels: Then it

Matth.10.28. Matth.25.46.

followeth

followeth, and these shall goe away into euerlastiug punishment; but the righteous into life eternall.

Q. In what state shall Gods Elect be in heauen?

A. They shall enioy vnspeakable, inconceiueable and euerlasting blessednesse in the kingdome of heauen. 1.Cor.2.9.

Q. How are wee to conceiue of that blessednes, as the word of God hath made it knowen vnto vs?

A. Thus: that it shall be a most happy and a most blessed state, wherein the elect being most fully ioyned to Christ their head shall enioy the presence of God, and shall sée and behold the face and glory of God, and haue speciall fellowship with God, and God himselfe shall bee to them thorow Christ all in all. Matth.5.8. Ioh.3.2. 1.Cor.15.28. Reuel. 21.3. 23.24. and cap.22.1. 2.3.4.5.

Q. What bee the parts of that bessednesse?

A. These two: eternall life, and perfect glory.

Q. How are we to conceiue of that life eternall?

A. Thus: It shall be such a fellowship with God, as that God himselfe shal

Ioh.14.19.20 23. Colos. 3.3.4. 1 Ioh.4.15. be thorow Christ, life to all the Elect immediately quickning them by his spirit, and that for euer.

Q. What shall be the condition of that life eternall?

A. The condition of it shall be in two things.

Q. What is the first of those?

Isa.25.8. 1. Cor. 15.54. Reu.7. 16.17. and cap.21.4. A. This: it shall be frée from all manner of miseries, and all manner of infirmities.

Q. What is the second?

Psal.36.9. Reuel. 21.23. Reuel.22.5. A. It shall haue a full and perpetuall sufficiency in it selfe of all good things, seruing to make a most blessed life néeding none of the meanes of this life.

Q. How are we to conceiue of that perfect glory in heauen?

A. Thus: It shall bee a wonderfull and vnspeakable excellency of the Elect, whereby they shall bee euen as Christ himselfe, although vnequally & in a lower degrée, yet aboue measure glorious, and in their soules and bodies in a farre more excellent estate, then any heart can wish.

Luk.20.36. Philip.3.21. Colos.3.4 1. Ioh 3.2. Reuel. 21.11.

Q. What shall bee the glory of the soules

soules of Gods Elect in heauen?

A. This: they shall be endued with a perfection of knowledge, wisedome and holinesse. 1.Cor. 13.12. Ephes. 5.27. Reuel. 3.45. Reuel. 19.8.

Q. What shall be the glory of the bodies of Gods elect in heauen?

A. This: they shall bee endued with perfection of beauty, brightnesse, maiesty and strength. Matth. 13.43. Luk. 20. 36. Philip. 3.21.

Q. What shall bee the glory of Gods Elect in heauen belonging both to their bodies and soules?

A. This: they shall bee as Princes crowned with crownes of glory, and raigning with Christ for euer, and triumphing ouer Sathan, death and hell, and haue possession of that new heauen and new earth, wherein dwellethrighteousnesse. 2.Tim. 4.8. Reuel 22.5. Matth. 35.34. Rom. 16.20. 1. Pet. 1.4. 2. Pet. 3.13.

Q. Shall all Gods Elect haue the same degree of glory in heauen?

A. No: though euery one of Gods chosen shall receiue the full measure of glory, whereof they shall be capable, yet one shall haue a greater degree of glorie then another. Dan. 12.3. 1.Cor. 15.21. 22.

Q. How shall a greater degree of glory

be giuen in heauen, to one of Gods Elect then to another?

A. According to the greater measure of graces giuen and the more faithfull employment of those graces, either in doing good, or in suffering for the truth of Christ, in the time of this life.

Mat.19.28.29
2.Cor.9.6.
and cap.4.17.
Reu.7.14.15.

Q. What shall be the fruits of both the parts of blessednesse, namely, of the eternall life and perfect glory?

A. The fruit shall be twofold.

Q. What is the first?

A. Fulnesse of vnspeakable and euerlasting ioy.

Psal. 16.11.
and 36.8.
Ioh.16.20.22

Q. What is the second?

A. The perfect and perpetuall seruice of God.

Reu.7.15.

Q. Wherein shall that perfect and perpetuall seruice of God consist?

A. In a continuall acknowledging of Gods vnspeakable mercy towards them in Christ, and in a continuall lauding and praising of his great and holy name.

Reu.4.10.11.
Reu.5.12.13.
Reu.11.16.17

Q. After what manner shall Gods elect serue and worship God in heauen?

A. By God himselfe immediately, needing neither Temple, Ceremony, Sacrament, nor any outward thing.

Reu.21.22.

Of

Of the misery of the *Reprobate in hell.*

Q. What shall be the state of the Reprobate in hell?

A. They shall haue vnspeakable, vnconceiueable, and euerlasting misery in the fire of hell. Mat.23 41 46

For as neither eye hath seen, eare hath heard, heart hath conceiued, or tongue is able to expresse the ioyes of the Elect in heauen:

So certainely, neither eye hath seene, eare hath heard, or tongue is able to expresse the misery of the damned in hell fire.

Q. How doth the Scripture set foorth that misery to vs?

A. By things terrible and fearefull and to bee abhorred, as by shame and euerlasting contempt, by the worme that neuer dieth, by the lake burning with fire and brimstone, by fire that neuer goes out, by vtter darknesse, by weeping and wailing

Dan.12.2. Mar.9.43.44. Matth 25.41. Reu.19.20. & cap.20.15. Mat.8.12.& Mat.13.42.

wailing and gnashing of teeth and the like.

Q. How are we to conceiue of that misery of the Reprobate in hell?

A. Thus, that it shall bee a most miserable and a most wretched estate, wherein the Reprobate being for euer seuered from the comfortable presence of God and glorious fellowship of Christ and his Saints, and hauing eternall fellowship with the Diuel and his Angels, shall feele the whole wrath of God vpon them.

Matth. 7. 23. Luk. 13. 27. 28 Matth. 25. 41. 2. Thess 1. 9.

Q. What bee the parts of that miserie of the Reprobate in hell?

A. These two (namely) eternall death and euerlasting shame.

Q. How are wee to conceiue of that death eternall?

A. Thus: that it shall be such a separation of the Reprobate from God, as that their misery shall be as a continuall death: wherein they shall be alwayes dying, and neuer dead, and this is called the second death and eternall perdition.

Reu. 2. 11. Reu. 21. 8. 2. Thess. 1. 9.

Q. What shall be the condition of that death eternall?

A. The condition of it shall bee two fold.

Q. Wha

Q. What is the first condition of it?

A. This: it shall bee voide of all good things, aud of all manner of comfort, and this is shadowed out by vtter darknesse, and by blacknesse of darknesse. Matth.22.13. 2.Pet.2.17. Iud: vers. 13.

Q. What is the second condition of it?

A. This: it shall haue a perpetuall fulnesse of all euils and all manner of miseries without the least meanes of ease or remedy. Isa.30.33. Matth.13.42. Luk.16.23.24 &c.

Q. How are we to conceiue of that euerlasting shame in hell?

A. Thus: it shall be a wonderfull vnspeakable vilenesse of the Reprobate, whereby they shall be euen as the Diuell himselfe aboue measure odious & abhominable, and in their soules and bodies in a more base and vile condition then any mans heart can conceiue; they shall be as dogs. Isai.66.24. Dan.12.2. Reuel.22.25.

Q. Shall all the Reprobate haue the same degree of wretchednes and miserie in hell?

A. No: although every one of them, shall haue the full measure of misery, wherof they shall be capable, yet one shall haue a greater degree of misery then another. Mat.10.15. & 11.22.24.

Q. How

Q. How shall some of the Reprobate haue a greater degree of miserie then others in hell?

A. According to the greater merit of their sinnes, either in respect of the number or quality of them.

Luk.12.47.48. Matth.23.14.

Q. What shall be the fruit of both the parts of that misery of the Reprobate in hell, namely, of eternall death and euerlasting shame?

A. The fruit shall be twofold.

Q. What is the first?

A. Fulnes of vnspeakable and euerlasting torment both of their soules and bodies. Iud. vers. 6. Reu. 20. 10.

Matth.25.46. Luk.16.23.14 Rom 2.9. Mar.9.43.44.

Q. What is the second?

A. A continuall and a most horrible and desperate weeping, howling and crying out in consideration of the happines of the Saints of God in heauen, which they shall see and enuy; and in respect of of their owne endlesse misery and torment, out of which they shall haue no hope to escape.

Matth.8.12. Matth.13.42. Luk.13.28. Luk.16.23. 24.26.

And thus in part wee haue heard what shall be the state of Gods Elect in heauen, and of the Reprobate in hell.

Q. What

Q. What is the principall end of the blessednesse of the Saints of God in heauen, and of the miserie of she Reprobate in hell?

A. The glory of God, who in his eternall purpose and decree, hath fore-ordained all things to his owne glory. Prou. 16.4. Rom. 11.36.

Q. How are we to conceiue of Gods eternall decree touching men and Angels?

A. Thus: that it is his free appointing and fore-ordaining them, for a certaine and euerlasting estate for his owne glory. Rom 9.22.23 1. Thess. 5.9.

Q. What be the parts of that decree of God touching men and Angels?

A. Two: Election and Reprobation.

Q. What is election?

A. It is the Lords free ordaining of some both men and Angels to euerlasting blessednesse for the declaration and glory of his goodnesse. 1. Tim. 5.21. Ephes. 1.5.6.

Q. What is reprobation?

A. It is the Lords free ordaining of some, both men and Angels to eternall shame and dishonour, for the manifestation and glory of his iustice. Rom. 9.22. 2. Tim. 2.20.

FINIS.

Elton, A Forme. STC 7615

Formerly bound with 14 other catechisms. See Nowell, A Catechisme. 1614, STC 18735, for description and complete list.

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